

THE
ECLECTIC REVIEW,
FOR FEBRUARY, 1824.

- Art. I. 1. *View of the past and present state of the Island of Jamaica; with Remarks on the Moral and Physical Condition of the Slaves, and on the Abolition of Slavery in the Colonies.* By J. Stewart, late of Jamaica. 8vo. pp. 374. Price 10s. 6d. Edinburgh, 1823.
2. *A Letter to M. Jean Baptiste Say, on the Comparative Expense of Free and Slave Labour.* By Adam Hodgson. 8vo. Second Edition. pp. 60. Liverpool, 1823.
3. *Substance of the Debate in the House of Commons on the 15th of May 1823, on a Motion for the Mitigation and gradual Abolition of Slavery throughout the British Dominions.* With a Preface and Appendixes containing Facts and Reasonings illustrative of Colonial Bondage. 8vo. pp. xl., 248. London, 1823.
4. *The Jamaica Planter's Guide; or a System for planting and managing a Sugar Estate and other Plantations in that Island, and throughout the British West Indies in general. Illustrated with interesting Anecdotes.* By Thomas Roughley, nearly twenty Years a Sugar-planter in Jamaica. 8vo. pp. 420. London, 1823.
5. *Thoughts on the Necessity of improving the Condition of the Slaves in the British Colonies, with a View to their ultimate Emancipation; and on the Practicability, the Safety, and the Advantages of the latter Measure.* By T. Clarkson, Esq. Third Edition, corrected. 8vo. pp. 58. London, 1823.

EVERY friend to the cause of humanity must have exulted in the result of the memorable debate on Mr. Buxton's motion on the 15th of last May; when his Majesty's Secretary of State for Foreign Affairs was himself the mover of Resolutions which recognised the necessity of immediate measures for meliorating the condition of the slave population of our Colonies, with a view to their eventual 'participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects.' If Parliamentary Resolutions could secure the effectuation of their object, little would remain for

those who have grown old in the cause of the Negroes, but to await with pleasing confidence the operation of those measures by which the Government should redeem the pledge given by the Right Honourable Gentleman in terms so explicit and satisfactory. It is a remarkable circumstance, that the Resolutions passed on that occasion were not opposed by any West India proprietor in Parliament: so far as appears, they met with the unqualified acquiescence of the West India body. It is true, that they came in the shape of an Amendment on Mr. Buxton's motion, by which that acquiescence was no doubt in part conciliated. It is also true, that general resolutions are very innocuous things, which it is often found inviolous to oppose, but easy to frustrate. Yet, on the whole, the unanimous concurrence of the House in the unequivocal declaration that slavery is an evil imperiously calling for instant mitigation, and that its extinction in the British colonies ought to be made the ultimate object of remedial measures,—must be viewed as a circumstance of high importance, and one which affords cause for congratulation, if not of triumph or complete satisfaction.

It can no longer be said with decency, that what the Abolitionists are aiming at, is a chimerical or illegitimate object. There is room for a difference of opinion as to the measures which it may be expedient to adopt, but every principle which they contend for has now been substantially recognised. The trade which has peopled our colonies with the victims of slavery, is acknowledged to be one of the most atrocious iniquity; and Mr. Canning, not forgetful, perhaps, that he is associated in office with men who, to the last, stickled for the continuance of that nefarious traffic,—deprecated a recurrence to ‘the former delinquencies of this country’—he wondered that Mr. Buxton should ‘*go out of his way* to recal the horrors and cruelties connected with the now abolished slave-trade.’ But ought they to be forgotten? Is it true, that, as the Right Honourable Gentleman affirmed, ‘if capable of expiation, they have been expiated?’ If, as a matter of courtesy, it were admitted to be proper to bury in oblivion the past, and to accept as a free quittance, these expressions of penitence on the part of Mr. Canning’s colleagues,—the spirit which has again manifested itself beyond the walls of Parliament, the unextinguished spirit of malignity in the abettors of slavery, renders it impossible not to recur to their former conduct. Nay, they are taking all possible means of reviving the recollection of that ‘other odious question,’ by a repetition of the same stale and often refuted arguments, the same alarms, and predictions, and calumnies, in almost the same language, by which the ad-

vocates of the Abolition were assailed for twenty years by substantially the same party. Scarcely ever did the Press present, on this subject, a more alarming front of determined hostility to the friends of Negro civilization. Blackwood, the Admiralty Review, John Bull, the British Critic, and the Old Times, are leagued in honourable fraternity with a host of minor scribblers in West India pay, to defend to the last the accursed system of slavery, and to write down, each according to its peculiar gift and style, the Wilberforces and the Buxtons. And if this be not enough to rouse the attention of those who have hitherto looked on in supineness, and to indicate the nature of the renewed contest, the Colonists have themselves furnished a lesson, in their recent treatment of an estimable Missionary, which cannot be lost on the religious public. We deprecate any inflammatory appeal to the passions; but if this state of things does not awake the anxious attention, and call forth the best efforts of every friend of religion and humanity, it must be that they are beguiled into a strange forgetfulness of their duty.

It is necessary, more necessary than ever, that the voice of the British public should be heard. We believe Mr. Canning to be sincere, and that he has the confidence and, to a certain extent, the support of his distinguished colleagues. But even were there no difference of opinion whatever on this point among the members of the Cabinet, the difficulties with which his Majesty's Ministers have to contend, in dealing with intractable Colonies and hostile commercial interests at home, render it indispensable that they should be under no mistake as to the feeling of the country; that they should not want any motive on the one hand, or any justification on the other, in following up the measures to which they have pledged themselves. The nature of some of these difficulties is very intelligibly indicated by a cautiously worded paragraph in Mr. Canning's speech, in which he followed up the declaration, that 'we have a right to expect from the Colonial Legislatures a full and fair co-operation,' by adding :

'And being as much averse by habit, as I am at this moment precluded by duty, from mooting imaginary points, and looking to the solution of extreme, though not impossible questions, I must add, that any resistance which might be manifested to the express and declared wishes of Parliament—any resistance, I mean, which should partake, not of reason, but of contumacy—would create a case, (a case, however, which I sincerely trust, will never occur,) upon which his Majesty's Government would not hesitate to come down to Parliament for counsel.'

The temper of the Colonial Legislatures has been sufficiently

manifested. Some of the Colonists have been insane enough—indebted as they are to the mother country for their very existence—a separation from which they could not survive three years—to hold the language of independence and intimidation. Standing, as it were, on a mine which a spark from the torch of war would explode, few in number, insulated, and physically powerless if once the standard of revolt were raised, depending on England absolutely for their markets and their wealth,—these madmen affect to talk as America did—swelling like the frog in the fable in emulation of the ox ; forgetful that they have not, what America had, a righteous cause, and the means of asserting it. This language, however, may be considered as meant to alarm our West India Proprietors here, and to give the lead to the alarmists, rather than to intimidate the Government. Whether meant as a manœuvre, however, or in earnest folly, it shews that every expedient short of a contumacious resistance will be resorted to, in order to defeat or to elude the legislative interference of the mother country. On this account, the Committee for the Mitigation of Slavery express their deep regret

' that the mode of proceeding by Parliamentary enactment, in effecting the Colonial reforms which have been recognised as necessary, should not have been preferred to that of leaving this great work to be carried on through the medium of the Colonial Legislatures. Past experience, to say the least, discourages any sanguine hope of their prompt, cordial, and efficient co-operation ; and the Committee, therefore, lay their account in meeting with much delay and disappointment, as the consequence of this arrangement.' p. xxxiii.

It may have been thought, that the mode which has been preferred, would occasion less collision, would at least preclude in some degree the danger of an open conflict between the National Legislature and the Colonial Courts, by giving the latter time to effect the changes which the British Parliament has declared to be necessary. However this may be, the results will require to be watched, both in and out of Parliament, with an unslumbering vigilance. What is to be feared is, not resistance on the part of the Colonists, but cajolery, backed by Quarterly Reviewers and West India proprietors at home. Time has been gained by this legislative compromise (for as such we must view it) which substitutes a sentiment for a law ; and of this time the most diligent use is making, and will be made by the slave-holders, to deceive the public with artful representations, and to throw suspicion alike on the information, the talents, and the motives of those philanthropic individuals who have signalised themselves in the cause of the de-

graded African. Of some of these attempts, made through the medium of the daily Press, it is probable that a Jury will be called upon to record an opinion, as they have been of that base and malignant description for which the Law has provided redress. But we shall now proceed to lay before our readers a few specimens of the more specious and dexterous tactics of those who would fain pass themselves off for neutrals and moderators.

In the last Number of the Quarterly Review, there appears an article which would have disgraced the lowest of our Journals by the ignorance, the stupid prejudice, and the daring contempt of veracity which it displays. Its spirit may be judged of from the fact, that the Writer holds up the Abbé Dubois as the model of Missionaries, affirms that the conversions, as they are called, made by other Missionaries, are confined to the lowest of the population, and sneers at what he chooses to call the hasty versions of the Scriptures; adding, '*The Jesuits certainly contrived to manage these matters better.*' This Reviewer hopes and trusts that the local government of India 'will not be interfered with in consequence of the restless spirit of *a few ultra-philanthropists*, the activity of whose benevolent feelings appears to expand in the direct ratio of geographical distance.' Who these ultra-philanthropists are, he is honest enough not to leave in uncertainty.

'In stirring the question of the sutties in the East,' it is added, 'we are as far from impeaching the good intentions of Mr. Fowler* Buxton, as we are those of Mr. Wilberforce for his zealous endeavours to effect the liberation of the blacks in the West; but we must be permitted to doubt the practical wisdom and discretion of both. The affairs of this world are not to be governed, nor the happiness of mankind to be secured, by intentions, however good, which militate against a sound and prudent policy. If, by a misplaced zeal, an insurrection should spread in one hemisphere, and a rebellion be created in the other, results, we regret to say, far from impossible, it would be but a poor apology to plead, that no such calamities had been contemplated.' Quarterly Review, No. lviii. p. 413.

We shall at present offer no further comment on this passage, than that should such results take place, no such plea as this Writer has the arrogance to frame in excuse for the philanthropists, will ever be urged on their part for their pro-

* We are not sure whether this is meant for a joke, or not: it savours of "John Bull." 'Mr. Buxton' would have sufficiently designated the individual, and the Editor must have known Mr. Fowell Buxton's name, if the writer did not.

ceedings. Our object in making this extract has been, to furnish our readers with the key to the more plausible and insidious article which appears in the same Number, ‘on the Condition of the Negroes in our Colonies,’ written by a far superior hand, but yet breathing a kindred spirit, and directed to a common object.

The main position which this Writer aims to establish is, that ‘the statements given to the public and to Parliament by the advocates of abolition are fundamentally erroneous;’ that the negroes are *not* overworked, ill-treated, or oppressed; that many of them are affluent; that, in several instances, a planter has found no difficulty, when pressed to make a payment, in raising a loan among his own negroes; that Mr. Wilberforce and Mr. Buxton, having never seen the West Indies, and Mr. Stephen and Mr. Macauley, not having been there since a ‘remote’ period, can know little or nothing about the present state of things in our Colonies, their speeches and publications being applicable only to what existed twenty years ago! What ‘means of information,’ then, does this Reviewer possess, which entitle him to take this high ground of superior knowledge? Is *he* fresh from the West Indies? Let us hear his own account of the sources from which he has derived these marvellous representations.

‘Much of the information which we at present address to our readers, proceeds from members of the established church, acting as curates or missionaries in the different parishes of Jamaica. In one of these, situated in the east part of the Island, no less than seventeen communion-tables were last Easter filled by people of colour and blacks. Many negroes, says a clergyman writing from the central part of Jamaica in January last, have during the last year been joined in marriage, and many induced to attend regularly at public worship.’ p. 506.

These facts, admitting them to be such, will be deemed but a slender foundation for this Writer’s broad assertions. If this is a specimen of his peculiar information, he needs not boast of the monopoly. We do not, we must confess, clearly understand, how seventeen communion-tables could be filled in one parish, at one time, according to the customs and order of the Church of England. This *one* parish must have something peculiar attaching to it. Possibly, the informant is speaking of Methodist communicants, which, from the returns made to the Conference, are ascertained to be, in the Jamaica district alone, nearly 8000. Of this number, however, more than one half are computed to be free persons; and it behoved this clergyman to state, what proportion of *slaves* were among the

persons who filled these communion-tables. But with regard to the subject of negro marriages, we have but a very unfavourable specimen of *clerical* evidence, in an intemperate pamphlet recently published 'in reply' to Mr. Wilberforce, possibly by one of this Reviewer's correspondents,—the Rev. G. W. Bridges, Rector of Manchester in Jamaica. This gentleman boldly meets with a positive contradiction, Mr. Wilberforce's statement, that no attempts have been made to introduce among the slaves the Christian institution of marriage; stating, that he had himself married 187 couples of Negro slaves in his own parish within the last two years, all of whom had been encouraged by their owners to marry. In another parish, St. Thomas's in the East, three times that number are stated to have been married during the incumbency of Mr. Trew, the present rector; and the labours of the clergy in the remaining nineteen parishes are affirmed to have been equally active. This sounds well; and for once, it would seem that Mr. Wilberforce must have been misled, by speaking of things as they were twenty years ago. But the *official returns*, taken in connexion with the assertions of the Rev. Mr. Bridges, have led to a singular disclosure.

'On looking to the returns recently laid on the table of the House of Commons, from Jamaica, of "marriages legally solemnized between Slaves since the 1st of January 1808," down to 1822 inclusive, we find (p. 130.) that in the parish of Manchester not a single such marriage was celebrated prior to 1820. In 1820 five marriages took place; in 1821, *three*; and in 1822, *none*. Mr. Bridges must have written his "*Voice*" in April or May 1823. The expression, "within the last two years," could therefore have extended no farther back than the beginning of 1821. But the *official return* of marriages from the beginning of 1821 to the 17th of March 1823, is only *three*. No less than 184, therefore, of the 187 marriages solemnized by Mr. Bridges between slaves, in his own parish, "within the last two years," must have been subsequent to that date. We may well ask, therefore, with a writer in *THE TIMES* of the 26th August 1823, who advertises to this very statement in the pamphlet of Mr. Bridges, "What can have given birth to this new and ardent zeal in the extension of marriages? Was it owing to the suggestions of Mr. Wilberforce's pamphlet, which had just then made its appearance in Jamaica? Or were these 184 marriages thus suddenly got up in order to furnish a convenient practical refutation of his statements?" What may have been the "active labours of the clergy" in the other parishes, we have no means of knowing: but we do know that in most instances their labours have been "crowned" with much "the same success" as attended those of Mr. Bridges prior to the appearance of Mr. Wilberforce's Appeal. He was himself rector of St. Dorothy's before he removed to Manchester; but during his incumbency not a

single marriage appears to have taken place. Before 1820 no marriage of Slaves had occurred in that parish, and from 1820 only *three*. In many of the other parishes the rectors have been equally unsuccessful. From two parishes there are no returns—viz. St. Catherine's and Westmoreland: the returns in fourteen years from some of the others are as follow :

St. John's Parish.....	One Marriage.
St. Thomas in the Vale.....	None.
Vere	One.
Clarendon	Two.
St. Ann's	None.
St. Elizabeth's.....	None.
St. James's.....	Two.
Hanover	None.
Falmouth	One.
Port Royal	Two.
Portland	Twenty-seven.
St. Mary's	Thirty-six.
St. George's	Forty-seven.'

It must be kept in view, that the average slave population of each of these parishes, is upwards of 16,000 souls. On the face of the returns made to the House of Commons, it would appear that, within the last fourteen years, 3,596 legal marriages had been celebrated between slaves in the island of Jamaica. We again avail ourselves of the comment on this statement, supplied in the Appendix to the Debate, the whole of which we cannot too strongly recommend to the attentive perusal of our readers.

' The first thing to be observed in this return of marriages is, that, small as is their number (about 250 annually in a population of 340,000), they are almost wholly confined to parishes where the Methodists have formed establishments. Many of the other parishes, and among them some of those where wholesale baptisms have been most numerous (Hanover, for example), have not a single marriage of slaves to exhibit. The authorities, therefore, who furnished this return, ought to have told us how many of these 3,596 marriages were performed by the regular clergy; or whether the whole were Methodist marriages, and of course not legal or binding marriages. At the same time, we are not aware that the mere circumstance of the ceremony having been performed by a clergyman, would make that a legal and binding marriage which has no sanction in law, and no protection from it.'

' The authorities in the other islands are much more open and explicit in their statements. In Trinidad, the marriages of slaves are said in thirteen years to have been three; in Nevis, Tortola, St. Christopher's, Demarara, Berbice, Tobago, Antigua, Montserrat, Barbadoes, St. Vincent's, Grenada, and Dominica, (with the exception of sixty marriages stated to have been celebrated in the Roman

Catholic church) the return is absolutely none!! Now as in some of these islands, and especially in Tortola, St. Christopher's, St. Vincent's, Antigua, &c. the Methodists have obtained a large number of converts; and as they require of their converts to abstain from polygamy and promiscuous concubinage, and to enter into a solemn engagement to live together as man and wife; if such engagements could have been regarded as legal marriages, we should have had the list of such marriages, instead of being returned nil, boasting a much larger proportion than even Jamaica itself.

' The clergymen of Grenada are very candid on this point.—"The legal solemnization of marriage between slaves in this island," says the Rev. Mr. Nash, "is a thing unheard of, (unheard of!); and if I might presume to offer my sentiments, would, in their present state of imperfect civilization, lead to no beneficial result." We should be glad to know from Mr. Nash, in what part of the world, however rude and uncivilized, except in the West Indies, marriage does not prevail, and produce beneficial results. Can he point out any results which could flow from it, which are half so bad as those which attend the present system of brutified concubinage? He thinks he can; for he goes on, in a strain of disgusting sentimentalism (disgusting, when so employed), to give us his reasons for so extraordinary an opinion from the pen of a Christian minister. "Their affection for each other," he says, "if affection it can be called, is capricious and short-lived: restraint would hasten its extinction; and unity without harmony is mutual torment!" These absurd and ludicrous reasons would be equally valid for getting rid of the marriage tie in England as in the West Indies.

' To the other two clergymen of Grenada, Mr. Macmahon and Mr. Webster, no application had ever been made to marry slaves. Neither Mr. Macmahon, during his ministry of thirty-seven years in English colonies, nor Mr. Webster, during his incumbency of twelve years, had ever heard of such a thing. In the opinion of the latter, "the slaves appear to prefer a state of concubinage, from which they disengage themselves at will." Doubtless many even among ourselves would be of the same mind, if the laws would allow them to indulge their natural propensities.

' The clergymen of Antigua write in a similar strain. The Rev. Mr. Coull states, that for forty-three years, during which he had been rector of St. George's, no one had ever applied to him to marry slaves but in one instance, and with that application he did not comply. He states incidentally, that there is a penalty of 50l. for marrying a free person to a slave. This law should be called for.—Mr. Harman, the rector of St. John and St. Paul, observes, that there is not any such occurrence as the marriage of slaves on record in either parish, such marriage "having been invariably considered as illegal." "Nor is it easy," he adds, "to conceive how so solemn and binding a contract can possibly be entered into by persons who are not free agents." Mr. Harman seems not to have been aware that the villeins in England married, and were protected in their con-nubial rights; and that the Negro slaves in the Portuguese and

Spanish colonies, and the slaves in Malabar—in short, in all parts of the world, with the exception of the West Indies—enjoy the same privileges.

‘ The Rev. W. T. Austen, a minister of the Church of England officiating in Demerara, states that the marriage of slaves is a thing unheard-of in that colony; and “ I humbly conceive” (he says) “ this holy institution to be altogether incompatible with the state of slavery, under existing laws and regulations.” If Mr. Austen be right, not a day should be lost in reforming that state, and abolishing all laws and regulations which are incompatible with marriage. Mr. Elliott, a missionary in the same colony, observes, that he has united many slaves, with a view to promote morality, economy, and domestic happiness—yet the marriages solemnized by him are not legal. A similar answer is returned by Mr. Davies, another missionary; and by Mr. Browne, a Presbyterian minister in Demarara.

‘ In the Bahamas, they tell us that the marriages of slaves are solemnized by the Methodist missionaries, after their manner of formally enjoining them to abide by one woman; but they make no return of legal marriages between slaves.

‘ After this general survey of the state of the other West-Indian colonies in respect to marriage, we again return to Jamaica, and ask, whether there is not the utmost reason to believe that the account received thence, and laid on the table of the House of Commons, as “ a return of the number of marriages legally solemnized between slaves since the 1st of January 1808, is made up, in great part at least, of marriages that were not legal, in the usual meaning of that term. We think it incumbent on Parliament to put this point beyond all doubt, by requiring from the Rectors of the different parishes in Jamaica, certified returns from the parochial registries of all marriages legally solemnized in that island since the year 1808; together with a copy of the law by which the 3,596 marriages, which have taken place there, have been rendered legal marriages, as asserted in the return already received. It cannot be that the authorities of Jamaica should have condescended to shelter themselves from obloquy under the wing of the despised and slandered and persecuted Methodists, whose very chapel at Kingston was indicted in 1790 as a nuisance; whose missionaries in 1807 were made liable to a fine of 20l. for every slave proved to have been in their houses, chapels, or conventicles, for the purpose of attending their instructions; and even to public floggings, hard labour in the workhouse, and imprisonment in the common gaol (which last punishment three of them actually endured), merely for attempting the instruction of the slaves. “ The persecution in Jamaica in 1807, obliged us,” says Mr. Gilgras, “ to put away 500 innocent slaves from our society; for we were liable to a fine of 20l. for each Negro we instructed, and they to punishment for attending. The chapels and meeting-houses were shut, while I and my wife were in the common gaol of Kingston; and when I came out, and began preaching on the restricted plan, I was obliged to appoint six door-keepers to prevent the slaves from entering the chapel and violating the law. They would, however,

come in their leisure time, and stand outside. They would not, to use their own words, 'make Massa again to go to gaol : me no go in chapel, but me hear at door and window.' We beheld them, and wept, but could say nothing." pp. 164—167.

After reading evidence of this description, one cannot sufficiently admire the mild and polite effrontery with which the Quarterly Reviewer represents Mr. Buxton and Mr. Wilberforce as having ventured, through ignorance or obsolete information, on statements fundamentally erroneous. What, it may be retorted, are the means of information possessed by the anti-abolitionists in this country? All the statements on which Mr. Buxton founds his reasonings, are substantiated by Parliamentary documents. But is this writer so simple as to imagine that there are no private sources of undeniable information to which the gentlemen named can have access, but that Mr. Macauley or Mr. Stephen must take a voyage to the West Indies, in order to see the 'improvements'? Did it not occur to him, that there might be members of the established Church acting there as curates or missionaries, who might have other correspondents in this country besides Mr. Ellis or Mr. Reviewer, and whose statements and opinions might be of authority more than sufficient to counterbalance *his* information? Or did he deliberately calculate on imposing these assumptions on the readers of the Review?

The fact is, that the whole of this article is a tissue of artful misrepresentation, which any one, on reading the documents appended to the printed "Debate," will have no difficulty in unravelling.

"Our great objection," says the Writer, "to the abolitionists is, that they are apt to direct their arguments to our sympathy, instead of our conviction. Examples of severity in the treatment of negroes may, doubtless, be occasionally found among our colonists; but the question is, first, whether such examples are frequent; and next, whether the extent of suffering among the negroes, is greater or less than among our own peasantry." p. 488.

We cannot give a better answer to these questions, than is supplied by the Reviewer of Faux's "Memorable Days in "America," in this very same number of the Quarterly Review.

"Though many of the planters treat their slaves well, and allow them as much indulgence as is consistent with their situation, yet negroes being, in the eye of *American* law, a degraded class, and denied the enjoyment of equal rights, their well-being is entirely dependent on the personal character of their owner; and however humane their treatment may be, we cannot agree with farmer Faux in his conclusion, (which, after the terrible stories of more than

brutal cruelty which he has laid before us, we should rather have expected from Mr. Tell Harris, or Miss Wright,) that their condition in *any*, much less in *many* respects, is better than that of the paupers in his native land. In Charleston, not only the negroes, but all who have the least tinge of colour, are considered as degraded beings.' p. 343.

Thus, let American slavery be the theme, these gentlemen are quite indignant at the comparison between the slaves and our paupers; but the happy negroes in British colonies may be compared with our own peasantry! In America, it excites their virtuous sympathy, that the negroes 'are a degraded class.' What are they in Jamaica? Every story of individual barbarity in an American planter, is true as a matter of course. Mr. Faux mentions the case of a gentleman planter who actually caused one of his slaves to be whipped to death for stealing—such a thing as was doubtless never heard of in the West Indies; and he states, that the Carolinians keep and train large dogs for hunting runaway negroes: on which the Reviewer, at the risk of being thought an ultra-philanthropist, exclaims:

'Nor is this all—but our heart sickens at the horrid detail, and we can go no further.' p. 344.

Why? Because the delinquents are *Americans*, of whom this amiable Reviewer can never speak in terms of sufficient dislike and contempt. Virtuous sensibility! Yet, let him take comfort from the representations of his brother-writer; for we have reason to believe that things are not worse even in Carolina, than they are in some of our own colonies. Now, referring to the latter, the Quarterly Reviewer says: 'The charge of harsh treatment is far from being confirmed by the looks and demeanour of the negroes.' (p. 491.) Just so says Mr. Faux of those in the American states. He was immediately impressed, on arriving at Charleston, 'with the respectable, happy, and healthy appearance of the slaves with which the city seems to swarm.' Moreover, 'their treatment appears to be humane.' Again, the Reviewer intimates, that 'examples of severity,' such as appeal to the sympathy, are, among our colonists, infrequent. This is precisely what the Attorney General of South Carolina assured Mr. Faux, on the occasion of a negro's having been whipped to death. 'Sir, let me tell you, that such offences rarely occur in this state, which is always prompt to punish the offenders.' And the honest Englishman, who was there regarded as an ultra-philanthropist, a Buxtonian, was told that he had stained the character of South Carolina by giving

publicity to the nefarious transaction. We really are not aware why Mr. Attorney General is less entitled to belief, notwithstanding that he is an American, than the Quarterly Reviewer. For we can readily believe that *such* examples of severity are not frequent. But Mr. Reviewer goes further, and offers to the English public the consoling reflection, 'that the punishment inflicted on negroes is far less severe than that of our soldiers and sailors.' Had this remark appeared in Cobbett's Register, or had it proceeded from Mr. Tell Harris or Mr. Fearon, its radical and inflammatory character would have drawn down upon the writer no measured castigation from the Reviewer or his colleagues. What, if an American, a Yankee had dared affirm, that the punishment inflicted on negroes in the United States, is far less severe than that which English soldiers and sailors tamely submit to? There can be little doubt that the aspersion would have been instantly resented as false. Is it less false because it proceeds from a partisan of West India planters? We are not ignorant that, by the colonial laws, the punishment of a slave is *nominally* limited to thirty-nine lashes. This must be what the Reviewer refers to, although he knows that the law has been, and, from the very nature of things, is liable to be continually infringed upon with impunity. And upon this pretext, he affects to place the slave who is driven to the field with the whip, and works under the terror of the lash, on a level with a ship's crew or a marching regiment. He might have gone further: if the punishment inflicted on negroes is less severe, still less severe is that which is inflicted on a cart-horse.

Individual cases of cruelty are not, however, the ground, as is well known to the anti-abolitionists, on which an alteration in the laws is contended for as necessary. 'What is charged against the West India system,' say the Committee, 'is precisely this,—not that there are not many humane masters; not that every master is harsh and cruel, and makes his slaves miserable; but, that every master may be harsh and cruel, and may make his slaves miserable with impunity.' But even the Quarterly Reviewer allows that things were in a state that admitted of great improvement when Mr. Stephen and Mr. Macauley were in the West Indies, twenty years ago. To judge then of the value of the reports which have been transmitted to this country, testifying the present happy condition of the slaves*, it ought, adds the Committee, to be known,

* Sir Ralph Woodford, the governor of Trinidad, affirms in his Report, that the slaves 'can, if they choose, with very little trouble,

'that in 1790 and 1791, the following Admirals and Governors of Colonies were examined at the bar of the House of Commons, respecting the condition of the slaves, during the space of thirty or forty years prior to that period ; namely, Admirals Rodney, Shudham, Hotham, Barrington, Arbuthnot, Edwards, Parker, Lambert, and Gardner ; and Governors Lord Macartney, Dalling, Payne, Campbell, Orde, and Parry. All these witnesses (some of whom also eulogized even the Middle Passage), concurred in affirming, that the masters were humane and attentive ; that the slaves were well clothed and fed, better than the labouring people in this country ; that their treatment, particularly that of the field negroes, was mild and humane ; that they had never known any cruel treatment ; that the lives of the slaves were as happy as those of the peasants in this country—nay, said some of them, infinitely more comfortable than that of the labouring poor in England, or any other part of the world they knew ; that no more labour was required of them than they could well bear ; and that they were well satisfied with their condition, and always cheerful. Two of these witnesses remarked, that they even envied the condition of the slaves, and wished to be in their situation ; they wished themselves to be negroes.' p. 199.

It appears, indeed, that up to the publication of the last Number of the Quarterly Review, the whole subject of slavery has been ill understood ; and we are summoned towards the conclusion of the article, to attend to an historical and philosophical disquisition on slavery and villeinage ancient and modern, the object of which is to shew, that the present West India system is merely 'a payment of labour by maintenance,' and that the only change which remains to be made in the situation of the negroes, consists in a transition to 'payment by wages.' This is 'simplifying the discussion' with a vengeance. According to this view of the matter, negro slavery is but that primitive kind of personal servitude which is necessarily attendant on the infancy of society, when 'payment in kind' for labour is the only practicable plan ; such as once prevailed in this country, when, like the serfs in Russia, 'the peasantry appear to have been vendible,' and were then termed *villeins in gross*.' Our readers will not expect us to embark in any lengthened historical discussion. The

amass much beyond the wants of the utmost ambition or profligacy. The planters of all the islands are at this moment representing, that unless they can get a better price for their sugars, their slaves must starve. And yet, the Quarterly Reviewer says, that doubts of Sir Ralph Woodford's accuracy can proceed only from 'that deficient acquaintance with the West Indies, so common among the Abolitionists.'

parallel would avail little, even if it could be established ; but it is, in fact, a most extravagant representation, since between the two systems, that of negro slavery and that of villeinage, the distinctions are many and important ; ‘ though ‘ the villein,’ it has been justly remarked, ‘ was probably the ‘ most unfortunate of European bondsmen during the dark ‘ ages of feudal despotism.’* The precedent which is adduced as an apology for slavery in the nineteenth century, is drawn from a condition of things which it is one of the triumphs of Christianity to have abolished by its benign influence on the institutions and moral feeling of society ! Nothing can be more grossly inaccurate than this attempt to soften down slavery into ‘ a payment of labour by maintenance.’ In every transaction which can be denominated a payment, whether in kind or in currency, there is some actual or implied agreement : in a state of slavery there is none. In the case of personal servitude, whether domestic or military, the connexion is, generally speaking, voluntary, and the payment by maintenance is an advantage to the servant : the essence of slavery is, that the connexion is involuntary on the part of the bondsman, who is not in a condition to sell his labour, or to demand payment of any kind, his person being the property of another. Who would pretend to maintain that the domestic servant in this country, who is paid four fifths by maintenance, is less free than the agricultural labourer who receives his whole payment in wages ? Or that the condition of the former is improved by being put on board-wages ? The gradual transition from payment by maintenance to payment by wages, in this and other countries, has been connected, it is true, with other social changes beneficial to the labourer. But it ought not to be concealed, that the reason which led to the adoption of payment in wages was, its being found the cheapest mode, the most profitable to the master. Considered in itself, it is not a boon to the labourer ; for, though it may be preferred by him on account of the independent feeling connected with the possession and disposal of money, it is quite certain,

* This part of the subject is fully examined in a legal treatise on the slavery of the West India Colonies, by James Stephen, Esq., the first part of which only has as yet, we believe, been privately circulated. Distinguished by the Writer's well-known erudition, this luminous and able exposure of the *illegality* of the present system cannot fail to excite the attention in a peculiar degree of the Legislature.

that, if money wages were not below what it would cost the employer to maintain and clothe the labourer and his family, this mode of payment would never have superseded so generally the payment by maintenance. That free labour is not only vastly more productive than slave-labour, but far cheaper too, is a fact susceptible of the clearest demonstration. Mr. Hodgson's Letter to M. Say contains a mass of important evidence on this point. One instance is mentioned, in which a calculation was made of the average weekly expense in the Liverpool workhouse for provisions, including ale, wine, spirits, tea, sugar, butter, &c. given to the sick, but exclusive of rent, which was found to be 2s. 6d. $\frac{1}{4}$ per head; while the average weekly expenditure of seven families, taken from among the labourers of a respectable commercial house, was only 1s. 5 $\frac{1}{4}$ d. per head, exclusive of rent. There have been instances in which a parish vestry has refused relief in money to a pauper with a family, and compelled him to come into the workhouse, when it could be proved, (and the calculation led on one occasion which came under our knowledge to a reversal of the order,) that the cost of maintenance to the parish would far exceed the relief with which the pauper would have been satisfied. Dr. Dickson, who resided at Barbadoes as secretary to the Hon. Edward Hay, then governor, mentions among other facts, the result of an experiment made by the Hon. Mr. Steele in the following terms: 'He has ascertained as a fact, what was before known to the learned as a theory, and to practical men as a paradox, that the paying of slaves for their labour, does actually produce a great profit to their owners.' This profit in part arises from the greater productiveness of the labourer, but in part also from a saving upon his maintenance.

There is no question, that the transition from one mode of payment to the other is, in every point of view, a most desirable one, as connected both with the prosperity of our colonies, and the melioration of the condition of the slaves. But the distinction between a slave and a free labourer does not turn upon the mode of payment. On their ceasing to be the property of their masters, it is not necessary that any alterations should be made in the mode of payment;—we say, not necessary, nor, perhaps, in all cases, immediately desirable. The Quarterly Reviewer affirms, that when Mr. Buxton's motion was the subject of conversation at Kingston in Jamaica, it was a common remark among the people of colour, 'that freedom without an assured income would be of no advantage to the negroes.' By this, we suppose, was meant, that to give them their liberty would be of no use, if they were left to starve;—a position we are not disposed to controvert. But

is there then no medium between a state of slavery, which subjects them to be driven, fed, and transferred like cattle, and their being turned adrift to provide for themselves? The manumission of a slave, if it necessarily cut him off from all connexion with his former master, more especially if the individual were not morally fitted to turn his freedom to account, would be no positive benefit to him. But how monstrous the inference, that therefore the slave is incapable of benefiting by being placed under the protection of the laws, instead of being considered as chattels, and degraded below the level of humanity! The Reviewer knows that the proposed qualifications of existing slavery, advocated by Mr. Buxton, extend no further than this; that the slaves should be attached to the soil; that they should cease to be chattels in the eye of the law; that their testimony should be legally admissible; that the driving system should be abolished; that effectual provision should be made for the improvement of their moral condition; and that all obstructions to manumissions should be removed. The ultimate extinction of slavery at some period more or less remote, is avowedly contemplated by the abolitionists; but its immediate extinction is admitted to be impracticable. It is a base and cowardly misrepresentation, to impute to them a chimerical object, and to keep out of sight, as this Reviewer does, the specific measures which they have advocated,—several of which, while professedly combating Mr. Buxton and Mr. Wilberforce, he would fain pass off on his readers as original suggestions. Excellent many of his remarks undoubtedly are, but they will be found in the writings of the very men whom he affects to depreciate.

On reading the latter part of the article, we must, however, confess, that the thought did occur,—Possibly, we have mistaken this Writer, and he is, after all, a friend in disguise. He knows that the most beneficial and unexceptionable suggestions would have no chance of obtaining the attention of the Colonists, if they proceeded from a Buxtonian, and he is, therefore, feigning to oppose the abolitionists, in order to conciliate the planters, and win them over to wiser measures. If this be the Writer's object, the feint is well kept up; and though the artifice is unworthy of the cause, it must be forgiven for the motive's sake. To the Jews he has become a Jew, that he might gain the Jews. This would explain, that, in adverting to 'the weak side of the question as regards the West India planters'—the '*unfortunate neglect*' of the religious instruction of the negroes, he has not dared to advert to the subject of missionary exertion further than to let fall this guarded sentence: 'The *zeal* of the sectarian missionaries is well

'known.' More than this it might not have been safe to utter in the ears of planters and other readers of the Quarterly Review. The Writer, therefore, hastens on to recommend an extension of church patronage as an infallible means of evangelization. This is a subject, however, on which he does not appear to be so fully enlightened as the gentleman who writes the article in praise of the Abbé Dubois and the Jesuits. The specific on which *he* seems to lay the most stress for converting the Hindoos, is, 'a good organ and solemn music, to allure the natives to attend.' For want of this powerful attraction, it would seem, the Serampore and other Missionaries have had so little success. Might not the same instrument of conversion be equally successful in the West Indies? The Africans are said to be peculiarly susceptible of Music. We should recommend the following up of this judicious hint by the formation of a new society for the distribution of organs among the heathen, and the training of missionary organists; the Archbishop of Canterbury to be the president, and Dr. Crotch vice-president, with this musical Reviewer as their secretary.

We have not room to say much of the publications whose titles are prefixed to this article, nor is it necessary. Mr. Stewart's volume we can recommend to our readers as containing a competent and, on the whole, impartial view of the important Colony which it describes. It comprises, too, much valuable and interesting information relating to the general subject of Colonial Slavery and its attendant circumstances. Mr. Roughley's book will, we doubt not, be found very useful to planters: it is purely an agricultural work. The other publications will speak for themselves. Should we but have succeeded in awakening the dormant attention of our friends, and in putting them on their guard against the delusions which are being industriously spread on the subject, they will lose no time in obtaining the fuller information furnished by these documents. Several topics we have been obliged to leave untouched; but it will not be long before we shall have occasion to return to the subject.

Art. II. A Greek and English Lexicon. By John Jones, LL.D.
8vo. pp. xv. 868. Price 11. 10s. Longman and Co. London,
1823.

A GREEK and English Lexicon has long been a desideratum in the literature of our country. For, though several compilations have at different times appeared, which have been

of service to the readers of the Greek classics, their range has been too limited to supply in any adequate manner the existing deficiency. Nor, perhaps, has the encouragement to prepare such a work been so great as to stimulate the zeal of any competent scholar to such an enterprise. A Greek and English Lexicon was projected by the late Gilbert Wakefield when he was fallen upon evil days, and was seeking employment for his pen within the walls of Dorchester jail; but the want of sufficient support soon compelled him to abandon his design. A translation of Schneider's Greek and German Lexicon was some time ago announced as being in preparation; but of this approved work, we believe, no English version has yet been published. The Author of the work now under our notice, signified, in the second edition of his Greek Grammar, his intention to supply, on philosophical principles, a Greek and English Lexicon; and now, at the distance of fifteen years, the volume before us is given to the public as the fulfilment, in part, of his purpose, the completion of it being reserved for a larger work. Since Wakefield's time, the number of Greek readers, if we may judge from the multiplicity of Greek books which have been issued from the presses of this country, has very considerably increased; we should therefore hope that a favourable reception would be given to every well executed attempt to render more easy of acquisition, the knowledge of a language which contains in its existing monuments the most exquisite productions of human genius, and the most valuable records of a Divine revelation.

The form and size of Dr. Jones's Lexicon are both convenient for use. It does not profess to comprise all the words of the Greek language, but is sufficiently comprehensive to include those of the most celebrated authors in Poetry and History, and those which occur in the popular pieces of Plato, Aristotle, and Theophrastus. These, with the words of the New Testament, the Septuagint, Longinus, Lucian, and Plutarch, constitute a body of Greek philology abundantly ample for young scholars, and providing very extensive assistance to more advanced students. Dr. Jones's Lexicon is neither a translation of a prior Dictionary, nor is it a compilation from the works of his predecessors; every page of it bears very satisfactory evidence of his acquaintance with the authors whose language he explains, and of their having been consulted by him for the purpose of obtaining correct verbal definitions. It is not one of the least important advantages which his work possesses over every other Lexicon generally accessible to young or poor scholars, that it follows the publication of such admirable works as Damm's Homeric and Pindaric Lexicon,

the Lexicon Xenophonticum of Sturze, the Lexicon Græcum Prosodiaceum of Morell by Dr. Maltby, the Lexicon Polybianum by Schweighæusur, Biel's Lexicon for the Septuagint, and Schleusner's Lexicon of the Greek New Testament; by the whole of which, as well as by some other works of a similar kind, many benefits have been conferred on Greek philology: of these Dr. Jones has carefully availed himself, and he very properly acknowledges the assistance which he has derived from them. With the requisite erudition he unites the faculties of perception and taste, which have not only guided him in defining the meaning of words, but have relieved his interpretations from the harsh inelegance which so many works of verbal criticism exhibit. In some cases we see reason for questioning the judgement of the Author, and shall have occasion, as we proceed, to notice some of the defects and errors of his work; but we should not do him justice if we did not express ourselves very strongly in favour of the Lexicon before us, and give it the benefit of our recommendation. Nor would it be fair, in reference to the faults which we may subsequently notice, to overlook the following paragraph, which Dr. Jones has every reason to expect should be well considered by a critical examiner of his volume.

' Though this Lexicon, I fondly hope, possesses such excellence as may entitle it to the notice and patronage of the public, I am sufficiently sensible of its errors and imperfection. In extenuation of the omissions and mistakes that may occasionally deface it, I would plead the liability to err and to fail incidental to our common nature; the general character of usefulness and novelty that pervade the book; and the utter impossibility by any human efforts to produce a correct and perfect work on a subject so extensive and difficult as the Greek language. If the public voice approve of it in the main, no pains shall be spared in the revisal; the suggestions of enlightened and candid criticism will be thankfully attended to, redundancy wherever discovered shall be retrenched, and defects supplied so as to meet the wishes and exigencies of the humblest learner.'

In his Greek Grammar, Dr. Jones prepared us to expect, and in his Lexicon he professes to give the results of a philosophical investigation into the origin of Greek terms; and this quality of the work, we apprehend, is a part of the novelty which is the subject of reference in the preceding extract. It is professedly one of the objects of his labours, whenever the primary sense of a simple term has been overlooked or mistaken, to point out the origin of that term in one of the Oriental tongues. 'The Greek language,' he remarks,

'is necessarily of Asiatic origin; the Hebrew with its several dialects; the Chaldean, Syriac, Arabic; the Shanscreet and the Palevi, or an-

cient Persian, alone contain the sources from whence it flowed. Nor is the man who is altogether unacquainted with these primeval languages more able to explain the sense of a primitive word in Greek, than a writer would be to explain the primitive words in English, who is an entire stranger to the Gothic and Saxon, which are confessedly the parent tongues. The ancient Lexicographers and Scholiasts doubtless point out the true origin of many words; the theories of Damm, of Hemsterhuse, Lenep, and Schneider, contain beyond dispute much solid matter, unfold many just and beautiful analogies. But a great portion of their etymologies is a heap of rubbish, which enlightened criticism and an adequate knowledge of the Oriental languages, cannot fail to scatter on the wind. The true use of correct etymology is, that it furnishes the means, and indeed the only means, of ascertaining the primary sense of a term; and when this sense, like the root of a tree, is found, its ramification into secondary senses is easily pursued, the principle of connexion between them is discovered, and the memory, instead of being overloaded and perplexed with different and discordant significations, is conducted through an easy and agreeable variety, all springing from, and connected with, a common stem.'

There is more of promise in these observations, than there is of successful effort to exemplify them in the Lexicon. The illustrations which it supplies of the preceding principles, are not very numerous; nor are they, in our judgement, of much value. Many of the etymological deductions which appear in this volume, are adopted from preceding writers; and of those which we have not been able to affiliate, the relation to Oriental originals has but in few instances been with any probability of success traced out. Allowing the correctness of the representations contained in the preceding extract from Dr. Jones's preface, we may be permitted to remark, that a much less imperfect knowledge of the Oriental tongues than is possessed by most scholars, would seem to be indispensable to the student who would trace out and explain the primitive meanings of Greek words, as derived from ancient Eastern terms. The use of 'correct etymology' is obvious; but the difficulty of acquiring it will sufficiently appear to any one who will examine the verbal comparisons which philologists have furnished as the result of their inquiries. Neither resemblance in the letters of a word, nor similarity of meaning in a term, is satisfactory evidence of derivation, though these are most frequently the only grounds of presumption on which the family relation of a word is attempted to be shewn. Dr. Jones explains, 'αἵρεται, a 'maid of honour, from αἴρεσθαι, or rather from עבָדָה, the Hebrew 'women having been treated as slaves in Egypt, and therefore 'their name became synonymous with a slave.' Kuhn had given the same etymology, while, on the other hand, Le Moyne

and others deduce it from חַכְרָה an associate. In the Greek and English Lexicon, we find ἀνθεῖος, ἀντεῖος, ἄντειος, the Heb. כֶּרֶב, *kurb*, the ‘cover or lid of the ark containing the law, Exod. 25. 18.—a ‘table on which the law was inscribed, or the law itself, Nubes 447.—maps or charts engraved on stones, πινακα, Apoll. 4. 280.’ This word is selected by the Author, among some others which appear in the preface, in illustration of the positions which we have already copied. The value of this reference to the Hebrew Bible in elucidation of the Greek word ἀνθεῖος, we are entirely unable to perceive. The word used in Exod. xxv. 18., for the cover or lid of the ark, is not בְּרֵב, *kurb*, but כְּפָרָה; nor does כְּרֵב ever mean lid, or cover, nor is it ever applied to a table on which any law was engraved: the word is used only in the plural to denote the carved figures which were placed at each end of the propitiatory or mercy-seat in the tabernacle. The Greek verb λεγω, is, according to Dr. Jones, ‘the Hebrew נִקְרָא to assemble or gather.’ In Hebrew, however, there is no such verb; and though the noun קָרְבָּן occurs in a single example in the Hebrew Bible, 1 Sam. xix. 20., where it is applied to a company of prophets, there is no circumstance connected with the word, which can fix its radical meaning to the sense attributed to it in the preceding extract. Parkhurst derives λεγω from נִקְרָא to meditate; though, as he has noticed, the existence of such a root is very questionable. ‘Διαστυψω, to cavil or rail at, means,’ says Dr. Jones in his preface, ‘in its primary sense, to tear asunder or lacerate *the body or limbs*, as the simple στυψω points to the Hebrew נִקְרָא, which signifies to remove or tear away.’ But this Hebrew word never means to tear away or to lacerate. These examples, to which many others might be added, may shew the uncertainty of the Author’s etymological affinities, which in many cases are only plausible conjectures, and in many others are nothing better than the offspring of fancy. There is, however, one example of derivation given by Dr. Jones, which we might be considered as not dealing fairly if we omitted to notice; for it is evident that the Author regards it as a valuable and decisive proof and illustration of his system. This example we shall give at length.

‘The verb παττω in *Septem contra Thebas*, 301, signifies to hurl or fling at. In verse 526, it conveys the idea of dropping or bowing down the head. In the *Supplices* of the same poet, verse 96, it means to dash, and carries an allusion to the thunderbolts of Jupiter, hurled by way of punishment at the head of those who violate his laws. The same verb in Nicander Ther. 116, denotes to chastise; while in the *Ajax of Sophocles*, 501, it carries the idea of reviling or reproaching: and finally, in verse 710, its obvious import is to instruct. Dr.

Blomfield in his elegant and useful edition of the *Septem contra Thebas*, 286, has the following glossary. $\iota\alpha\pi\tau\omega$, *jacio*, Hesych. $\iota\alpha\pi\tau\omega$, $\sigma\pi\alpha\pi\tau\omega\epsilon\nu$, $\alpha\pi\kappa\lambda\sigma\theta\alpha\iota$, *lege* $\alpha\pi\alpha\pi\sigma\omega\eta$. Absurde Etymologus ab $\iota\pi\tau\omega$ dicit, melius vero ab 105, p. 464-6. vide infra, 521, 540. Agam. 512. 1551. sensu *petendi* vel *attigendi*, Supp. 96. Sophocl. Ajax, 501.—In this article we see exemplified the learning and labour necessary in a Lexicographer. But no attempt is made by this distinguished scholar to reconcile the discordant senses of the word, or to resolve them into one common idea; but the reader is left to view them apart and unconnected, as the several limbs of a body torn asunder and scattered around him on the ground. This, however, could be done only by recurring to the origin of the verb, which is the Hebrew **חַבֵּחַ**, *hibt*, which means to beat down with a rod, such as to beat down apples or olives from a tree. Hence $\iota\pi\tau\omega$ to strike, which Damm absurdly derives from $\pi\epsilon\tau\omega$, to fall; also $\iota\alpha\pi\tau\omega$, the original guttural being dilated into $\iota\alpha$, as is the case in many other instances. Hence the first sense which $\iota\alpha\pi\tau\omega$ bears, of beating or pelting, as in Septem. 301. The consequence of striking with a rod or any other instrument, is that the person struck should bend under the blow; and hence the idea of bowing the head in verse 527. The rod is the natural emblem and instrument of chastisement and instruction: thus $\iota\alpha\pi\tau\omega$ without a figure, denotes to chastise or instruct, as in Ajax, 710. and Nic. Ther. 116. It is on this principle that *rudis*, the parent of our *rod*, is the parent also of *erudio*, *erudite*, *erudition*. The last meaning is to reproach or vilify, $\lambda\omega\gamma\omega\iota\epsilon\iota\alpha\pi\tau\omega\eta$, Ajax, 501. The analogy between to flog with a rod and to flog with words is obvious; and what is it to flog with words, but to mangle a man's character?"

This may seem to be very plausible, and it is certainly ingenious. But it is wanting in consistency and in the evidence necessary to establish its assumptions. To us, the proofs of derivation and of connected meaning in the words **חַבֵּחַ** and $\iota\alpha\pi\tau\omega$, are not quite so evident as they would appear to be to the Author. The Hebrew word **חַבֵּחַ** uniformly means, to beat off, as fruit from a tree, or, to beat out, as grain is beaten out; it has no reference whatever to chastisement, to instruction, to bowing the head, or to hurling, pelting, or lashing, or reviling; nor could these senses, or any of them, be deduced from the action of the verb; nor is **חַבֵּחַ** ever used to signify rod. In the *Septem contra Thebas*, 301, $\iota\alpha\pi\tau\omega$ means neither beating nor pelting, but, the action of throwing, or hurling, or casting down missiles: to beat as when a person strikes with a rod, is quite remote from its meaning. We conclude, therefore, that to bow the head, as when a blow is evaded, cannot be the sense in which $\iota\alpha\pi\tau\omega$ is used in verse 527, where it signifies the laying down of the head unwillingly as in a person's being subdued or punished. Such a rod as would be employed in beating out grain, or in beating off fruit from a tree, could not, we should imagine, be a very natural emblem of chastisement and instruc-

tion. But *ιαπτω* never means to beat with a rod, nor does it signify to instruct, as a sense derived from the use of a rod in correction. If there were examples of *λογος ιαπτειν* denoting to reproach or vilify, it would still be necessary to produce examples of *ιαπτειν* as meaning to flog with a rod, and of *טבנ* as being used in a similar manner, before any analogy could be established between the senses, to flog with a rod, and to flog with words. But the passage in Ajax, 501, gives no sanction to Dr. Jones's imposed meaning:—*λογοις ιαπτειν* are words which of themselves do not signify to reproach or to revile. This is indeed the import of the entire connected passage, but it is ascertained to be so from other words which occur in it.

και τις πικρὸν πέρσις θεγμα αδεπτοτῶν ἐξει,
λόγοις λάπτων· "Ιδετε τὴν ὄμευνέτεν
Αἴαντος,—

In Ajax, 710, *ξυνων ιαψης* is not, we apprehend, to be rendered by *instruct*. The words occur in a chorus in connexion with *ορχηματα*, and are an invocation to Pan; not to instruct the chorus, but to be present, to put forward, or lead off the dance, *ορχηματα αυτοδαν ξυνων ιαψης*. It is not so evident, moreover, as Dr. Jones supposes, that *rudis* is the parent of our *rod*, and is also the parent of *erudio, erudite, erudition*. *Rudis* is not the rod of a corrector or of an instructor, but is the weapon of a gladiator. *Rudis, incultus, imperitus, erudio, ex rudi doctum, politumque efficere*, is clearly the origin of *erudite, erudition*. Dr. Jones has been so intent on seeking a Hebrew origin for the word in question, as to exclude from the list of meanings in his Lexicon, one of its most obvious significations.

‘*Ιαπτω, f. ιαψω* (Heb. *טבנ* *habat*, to cut or strike down, hence *ιπτω* or *ιπτω*, to smite, hurt, which by dilating the aspirate into two vowels becomes *ιαπτω*) I beat, correct with a rod, pelt, smite, *Septem*, 286.—hurl, Agam. 521.—drop, bow as a thing when smitten, *Septem*, 526.—beat, lash with words, sting, goad, Ajax, 501.—instruct, 710.’

In Agam. 521, the meaning is indisputably, not to *hurl*, but to shoot arrows from a bow.

————— ὁ Πυθίος τὸ ἄναξ
τοξοις λάπτων μηκέτ' εἰς ἡμᾶς Βέλη.

The Pythian king (Apollo) no longer shoots against us arrows from his bow. Mitto, *jacio*, the old and generally adopted interpretation of the word, is, in our judgement, to be preferred to Dr. Jones's new definitions, which exhibit meanings quite as discordant as those which he reproves; and though Dr. Blomfield has made no attempt to resolve the senses of the

word into one common idea, we like his treatment of it much better than the attempt which the Author has hazarded, and which is altogether unsatisfactory.

If we have enlarged our observations on the preceding cases, we have done so because we think that Oriental learning, particularly Hebrew learning, has been less available in the hands of the Author towards the discovery of the descent and primary meaning of Greek words, than the professions of his preface and his remarks on Dr. Blomfield's omissions would warrant us to expect; and not in the least from any wish to disparage the utility of his labours in other directions, of which we are disposed to think very favourably. The Lexicon is a work of real excellence, and will obtain, as it deserves, the approbation of the public. To a student of Greek, it affords facilities for the attainment of his object beyond what any of the Greek Lexicons in common use can supply. These advantages it furnishes, not merely from its explanations being in English, which is frequently a more accurate vehicle of interpretation for Greek words than a Latin exposition, but from the orderly arrangement and the copious examples of words which it contains, together with the superior attention which the Author has paid to the prepositions and other particles. The learned research and the critical industry of Dr. Jones have been expended, in this production of his labours, much to the benefit of Greek students.

We must now produce some examples from the Lexicon before us, and the following are probably as fair specimens as could be selected to shew the manner in which the words have been explained, and the several senses of them arranged by the Author.

‘*ANTI*, αντί, ανθ’, prep. governing the genitive only, and is used to express the correspondence between one thing and another when they are exchanged, or when they act one in opposition to the other. *αντί*, therefore, means substitution, equivalence, reciprocity, or opposition, and is rendered by for, instead, in the room of, equal to, against, before, for the sake of. *αντί τινδες χαριν δολεν*, Il. φ. 481. may they give a favour in the room of these things, may they recompense thee for these things. *αντί πολλων λαῶν εστι*, Il. I. 116, he is in the place of, equal to, many people, he is himself a host. *αντί αδελφου*. Od. δ. 154, in the place of a brother, as, like a brother. *αντί ιχετου*. Il. φ. 75. in the place of a suppliant, as a suppliant. *αντί εμου στηναι*. Il. φ. 481, stand in opposition to me, against me. *χλαιναι αντί οφθαλμουν ανασχων*. Od. δ. 115. holding his garment in opposition to his eyes, before his eyes. *ανθ’ αν*, in return for which, wherefore, quare, propterea quod. *αντί μεγαλων*, for the sake of great things, Aris. Ethic. 3. 1.

‘In composition *αντί* retains its primitive sense of equivalent, like—opposite, against—in return, in one’s turn, on one’s part.’

* ΑΓΓΑΟΣ, α, ον, splendid, λαμπρος—splendid water, bright, clear—splendid gifts, rich, costly. Il. α. 23.—splendid children, illustrious noble. B. 871.—splendid hair, comely, delicate. Pyth. 4. 146. beautiful—splendid trees, tall, majestic. Olym. 2. 133.—splendid man, renowned, glorious, αυδεσιος.'

* αγνος, η, ον, αγνης, εσ, εος, chaste—chaste feast, holy—chaste grove, sacred—chaste in mind, undefiled, unpolluted, Orest. 1640—chaste in conduct or character, pure, blameless, 1 Peter, 3. 2. αγνοταται πηγαι, the purest water. Pyth. 1. 41.'

* Βαλλω, aor. 2. εβαλλον—Βαλλω, f. Βαλλεσω, by sinc. Βαλλη, f. m. Βαλλουμας—Βλεω, f. Βλησω. f. 1. pass. Βληθησομαι, aor. 1. εβληθην, I throw, hit, smite, Il. α. 53.—throw around, scatter—throw to another, give, deliver, throw a net, cast, fling—throw in money, deposit—throw in water, pour—throw a sickle, put forth, Rev. 14. 16.—throw in seed, sow—put forth leaves, shoot, germinate, Theo. on Plants, 9. 22.—throw on a couch, lay, Matt. 8. 6—throw out of doors, reject, loose. Βεληκως, John, 13. 2, having fixed himself, having formed a settled purpose—strike a bargain, make, form, Il. δ. 10. Βαλλετο, he put on himself, B. 4. 43. Βαλλονται, they fix in themselves, Il. ξ. 50. Βαλλεσ-κετο, for εβαλλετο, he threw, Herod. 9. 74. Βαλλομενος, casting a thing with myself, conferring, meditating. Herod. 5. 106.'

* ΒΙΑ, ας, Ion. Βιη, ης, ή, strength, vigour—violence, force—majesty, Il. σ. 117.—Βινφι, in his strength—disinclination, opp. to έκων. Βια της μητρος, against the will, in spite of, the mother—injustice, opp. to δικη. Βιαι, powers of life, energies. Il. χ. 219.

* Βιαω, f. ησω, p. Βιειχα—Βιαζω. f. ατω, I force, use force, make an effort,—violate—enslave—overcome, overwhelm, Il. δ. 576.—outrage, plunder—Βιαμας, Βιαζομαι, I am forced, suffer violence—I force myself—force a city or passage—compel—attack.—ει Βιωτο, for Βιωντο, Il. λ. 467. they would overwhelm him—Βιαστεον, must struggle against, Rhesus, 584.

* Βιασμος, ον, δι, compulsion.

* Βιαστης, ον, δι, a person who compels or violates. δι Βιασται, the violent, Mat. 11. 12.

* Βιαστηκος, η, ον, given to violence, having a power to compel, Plut. 9. 507.

* Βιατης, ον, δι, furious, Pyth. 1. 18.

* Βιασος, α, ον, violent, outrageous, rapacious—Βιασως, adv. violently, through main force, with violence, forcibly.

* Βιαστης, ητος, ή, violence.

* Βιασθανατω, f. ητω, I suffer a violent death, Plut. 10. 737.

* Βιασκωψ, απος, δι, ή, stolen, or extorted by violence, Lyc. 547.

* Βιασμαχης, or Βινμαχης, ον, a brave combatant, Leon. Tar. 23.

* Βιασμαχεω, I fight strenuously, or with fury.'

We must notice some errors and omissions which have occurred to us in our examination of this Lexicon. We are most dissatisfied with Dr. Jones's interpretations of some passages of the New Testament, on which he professes to cast a new light, and in respect to which he has, we think, not sufficiently

distinguished between the explanations of words requisite in the work of a Lexicographer, and the expository remarks of a Commentator. In a Lexicon expressly accommodated to the New Testament, an author may be permitted to advance such observations as may seem to him necessary or proper for the elucidation of its several obscurities ; but, in a general Lexicon of the Greek language, critical remarks are scarcely admissible. The quality of some of Dr. Jones's explanations of words occurring in the New Testament, will not, we apprehend, be very highly appreciated by intelligent and sober readers. Under *ανατασσω* we have ' I new model, forge, or *falsify the Gospel*, ' Luke i. 1.' Such meaning, we are persuaded, does not belong to the word. There is evidently nothing in the expression used by the Evangelist Luke, which can fix the charge of dishonest intention upon the writers whose productions preceded his own Gospel. Under *αιων*, we have

' *αιωνικος*, Ephes. 2. 2, the eternal ideas of God, which he used as patterns in the creation of all sensible things, and to which all things will perfectly conform in the end. *τα τελη των αιωνων*, 1 Cor. 10. 11, the completions of the eternal models, i. e. the events which fulfil or realise the patterns of things in the divine mind.'

In the former of these passages, we find only the singular *αιων*, which does not admit the application of the Platonic doctrine of ideas for the purpose of its elucidation ; and the other passage is sufficiently intelligible without supposing a meaning to be intended of a character so recondite as that which is given in the preceding extract. In the examples of *επικαλεομαι*, quoted from the New Testament under *επικαλεω*, we find the senses, *assume the name of, call myself, am surnamed, appeal to, assume the name of a master* ; while *to call upon, to invoke*, is not given as a meaning, though in several passages such is the clear import of the expression.* The compound *θεολογος* is properly explained, ' one who speaks about God ;' yet, this correct definition is immediately followed by the remark, that ' John the Evangelist was called *θεολογος*, because he alone speaks of the Logos.' But, if the reason of the definition be found in the terms of which the word is compounded, we should have *λογολογος*, for one who speaks of the Logos ; unless we say that the name *θεολογος* was given to John, because, in writing or speaking concerning the Logos, he was considered as writing or speaking of the Logos as being God, which is the reason of the name assigned by the ancient Christian writers. *θεολογος*

* See Eclectic Rev. Vol. XIX. p. 506. N.S.

never can be defined from its own construction, ‘one who speaks of the Logos.’

αλοχός, one of the same bed (col. 1.) is not from *α* and *λεκτέον*, but from *α* and *λεχός*.—*αγέρη*, goodness of land, fertility, may be added to the meanings given to this word.—*κλαιστέον* is improperly explained as denoting the eyelids, Pyth. 1. 15: in this passage of Pindar, the term retains its customary sense of *claustrum*, and is applied to sleep which closes the eyelids.—*μαλαχός* does not signify *empurpled*.—*πλαξ*, *αχός*, a tablet, is a feminine noun.—*στρομβός*; to this word the meaning *turbo, eddying wind*, whirlwind, should be added. Some words which should have found a place in the Lexicon are omitted; as *αυτοσχέδιασμα*, *an unpremeditated essay*. Arist. Poet. 4.—*νεοχμων*, *I introduce innovations*. We shall only select two more passages from the work before us: the first appears to us to be more fanciful than probable in its illustration, and the second, we think, is altogether erroneous.

‘*ἐκπλαθέος*, *οὐ*, beyond the plethrum, exorbitant, immense, E. Elect. 883. The unexpected return of Orestes is compared to a comet which unexpectedly returns after being apparently lost in boundless space. The emendation of *ἐκπλαθέος*, proposed by Tyrwhitt, and praised by Maltby, is therefore inadmissible, as destructive of the finest allusion in the language.’

We perceive no ground for the comparison which Dr. Jones finds in the passage of Euripides, Elect. 883. The return of Orestes was not unexpected by Electra, who had been prepared by the relation of his success against Ægystus given by a messenger, to expect his joyful arrival. The allusion seems very plainly to be to the case of a victor in the games.

‘*οἶμος*, a place thronged, a populous country. *Σκυθην οἴμον*, into the Scythian land, land peopled with Scythians, in contradistinction to *ερημαῖα*, that part of Scythia that was not marked with human foot-steps. Prom. 2.’

There is clearly no opposition intended by the poet, between *Σκυθην οἴμον* and *αβάσιον* (or *αβάτον*) *ερημαῖαν*; the latter being evidently in explanation of the former expression—*Scythian way, desert way, unfrequented way*. The nouns are descriptive of the same place, and the whole description shews that the *οἴμος* was the scene of the transactions; it could not, therefore, be *populous*. In the Anthologia we have *ἀνεραίν δ' οἴμος ἵτ' ἕστ' αβάτος*, where *populous* is out of the question.

We need not use any more words to characterise the volume before us, or to express our opinion of its merits and its claims to public patronage. With all the deductions which our re-

marks on its erroneous etymology may be supposed to include, this "Greek and English Lexicon" is a highly respectable and useful work. We should add, that, as the Author's system dispenses with the accents, he has omitted them, with the exception of the circumflex, which he retains.

Art. III. *The History and Antiquities of the County of Northampton.*

By George Baker. Part I. Spelho Hundred, Newbottle Grove Hundred, and Fawsley Hundred. Folio. pp. 274. Large paper, 6l. 6s ; small paper, 3l. 3s. each Part. London, 1822.

THERE are but few departments of literary employment, which can so justly support an author's use of the language quoted in Mr. Baker's title-page—‘What toyle hath been taken, as no man thinketh, so no man believeth, but *he* that hath made the triall,’—as the compilation of a County History. The collecting of materials for such a work, the collation of authorities, the verification of references, the adjustment of dubious and conflicting evidence, in topography, in civil and ecclesiastical details, in genealogies, in architectural antiquities, and in the numerous other objects which a work of this kind comprises, require, not only great patience, but habits of acute perception and of correct and comprehensive discrimination. In these indispensable requisites, and in every other appropriate qualification of a County Historian, Mr. Baker is entitled to great commendation: and the manner in which he has executed the present portion of his undertaking, will, we cannot doubt, not only gratify his patrons, and secure their confidence in respect to his future exertions, but procure him an honourable rank among the writers of his own class.

Reserving for the concluding portion of his work a general view of the various public and private sources of information to which he has been indebted, the Author briefly sketches in the preface to the present part, an outline of his plan, from which we quote the following paragraphs.

“ On the present state of a parish, whether open or enclosed, its extent, principal proprietors, boundaries, soil, and all other points of local information, he has been guided by, and spared no assiduity in procuring the best resident authorities,—

“ In the deduction of manorial property—one of the most important branches of county history—he has studied to combine perspicuity with brevity. Many parishes were originally composed of different fees, and much confusion and error have arisen from the paramount and mesne interests being blended together in the same narrative. He has endeavoured, therefore, to keep them perfectly distinct, and has pursued each fee separately in succession from Domesday to the

present time ; or till merging in others it ceased to be necessary : or being alienated in parcels it ceased to be practicable. The heading prefixed serves not only as an index to the domesday lord, but to the intermediate seignories which grew out of successive subinfeudations. Though the paramourcy lost its beneficial value on the abolition of the feudal system, and, of the numerous privileges of the superior lord, scarcely any now remain beyond the barren suit and service of a court leet; yet to the county historian its descent is still of the utmost importance, as the tenure frequently furnishes a correct, and indeed the only clue, to the appropriation of the different co-existent manors in a parish. The information exclusively derived from his predecessor Bridges he has copied verbatim, and, deprecating invidious comparison, or the imputation of controversy, he has silently corrected evident inaccuracies, and unless allusion was imperiously required has abstained from noticing the opposite conclusions to which they have sometimes been led on points open to difference of opinion. The places selected for the genealogical accounts of the principal families are printed in capitals, and referred to only in treating of their other possessions, whereby useless repetitions are avoided, and considerable space will be saved in the progress of the work.

‘ His restricted limits have not permitted him to attempt more than satisfactorily to trace a manor *into* and *out of* a family ; nor perhaps is it to be regretted, for the line of blood through which it descended, especially if combined with the collateral ramifications, may be exhibited more clearly in a genealogical table, than by verbal narrative, and the technical references to the escheats or inquisitions post mortem, introduced to verify the descents, remove in a great measure the necessity for abstracting them. The pedigrees have relieved the text also from the dry details of dates, matrimonial alliances, and honourable appointments. The leading authorities are placed at the head of each, but the author has taken nothing on trust which he had the means of subjecting to the test of public or private documents. Numerous as the pedigrees will be found, none unconnected with manorial property have been admitted, or the number might easily have been augmented, to an almost indefinite extent, from heraldic visitations, and families of respectability possessed of impropriations, advowsons, and other estates.

‘ The monastic establishments, and possessions of the religious houses, follow the manorial history ; for, though ecclesiastical in their origin, yet having been converted into lay property by the dissolution, this seemed the most natural arrangement.

‘ The history of a parochial benefice, naturally suggests three divisions :—by whom founded, and to whom the patronage belongs ; of what it consists ; and by whom held. Where the inappropriate rectory and advowson of a vicarage have been severed, the descent of each is separately deduced from the crown grantee, or the period of separation. Their ancient and modern state are also distinctly treated.—

‘ The series of Incumbents down to the middle of the sixteenth century is—with occasional additions—copied from Bridges, on the authority of the Lincoln registers ; and continued to the present time

from a transcript which the author has been kindly permitted to make from the episcopal registers at Peterborough.'

The admirers of pedigrees, and the lovers of antiquarian details, will find a rich treat provided for them in Mr. Baker's pages. His industry in filling up these essential parts of a County History is not more apparent, than is the nicety with which he has adjusted the relations, and vindicated the claims of ancestors and descendants; of which a curious example occurs in the history of the Spencer family, p. 106. Among the biographical sketches which diversify the present publication, there are memoirs of the two Sir Christopher Hattons, of Harrington the author of the "Oceana," of Randolph the poet, Sir William Catesby the supporter of Richard III., Robert Catesby the projector of the gunpowder plot, and some others of less celebrity. The numerous and curious monuments of the Spencer family in Brington Church, are copiously and excellently described, and two plates, the gift of the present Earl, are added in illustration of them. Althorp, the mansion of the Spencer family, is well known for the magnificent collection of books which its Library, 'garnished from top to toe with the choicest copies of the choicest editions of the choicest authors in the choicest bindings,' contains, and which, with the rich collection of pictures that adorn this residence, have been described at large by Mr. Dibdin in his splendid publication '*Ædes Althorpiæ.*' Of the mansion and its treasures, Mr. Baker has inserted some notices, which, though they may probably be as extensive as the nature and limits of his work would permit, we should have been glad to see more amply detailed.

Many incidents occur in the course of the work, which strikingly exhibit the spirit and manners of the 'olden time.' The sporting gentlemen of the county would not now much like such an officer as the deputy-master of the King's leash, to come among them for the purpose of taking to his Majesty's use 'such and so many greyhounds, in whose custody soever they be,' as he the said deputy might think meet and convenient, and 'to seize and take away all such greyhounds, beagles, or whippets,' as might any way be offensive to his Majesty's game and disport. We should think that Alexander Ekins, of Weston Favell, who was armed with these arbitrary powers, in 1665, was no small terror to his sporting neighbours. The conveyance of money is now an affair of very little difficulty or trouble; but, in May 1680, when the estate of Ashby Lodge was purchased from the Janson family by Lord Leigh, it was an article of the agreement, that the money, 4,400*l.*,

should be ' received and counted and sealed up at Rockingham, ' and my Lord to be at the hazard of any robbery between ' that and Daventry.' In the parish register of Bugbrook, an angry entry occurs, of the date 1668, stating that ' About this time, that untoward generation of Quakers began to bury ' theirs distinctly by themselves in their gardens and orchards ' in several parts of the town.' The ' untoward generation,' however, were not the only persons who selected gardens and orchards for their places of sepulture. The Rev. Langton Freeman, of Whilton, directed by will, that his body, in the same bed on which he should die, should be carried and laid in the summer-house erected by him in his garden : it was to be wrapped in a strong double winding-sheet, ' and in all other respects to be interred as near as may be to the description ' we receive in Holy Scripture of our Saviour's burial ; the doors or windows to be locked up or bolted, and to be kept ' as near in the same manner and state they shall be in at the ' time of my decease.' The summer-house was to be planted round with evergreens, and painted of a dark blue colour ; and for the performance of all this, he devises his manor to his nephew. Neither the ' untoward generation,' nor any of the ' other sorts of phanaticks,' who so much displeased the keeper of the register at Bugbrook, were, we should suppose, less reasonable in disposing of the bodies of their dead, than was this Church of England divine in respect to his own remains. The rejection of William Richardson from a clerical office to which he had been appointed in 1570, ' because he could not ' translate into English the two first lines of the Second Epistle ' of St. Paul to the Corinthians,' is some proof of the care of the parties rejecting, to protect the character of the Church, and was probably one of the benefits produced by the Reformation.

Holdenby House, built by Lord Chancellor Hatton, and esteemed by him ' the last and greatest monument of his youth,' six miles from Northampton, the remains of which are now very inconsiderable, was formerly one of the most magnificent mansions in the country : it is well known to the readers of English history, as the place to which Charles I. was removed by order of the Long Parliament, soon after the battle of Naseby, and where he remained under restraint till his abduction by Cornet Joyce. Of the transactions of those times as related to the topographical description of this part of his work, Mr. Baker has supplied a very interesting account, compiled from ' the Journals of Parliament, and scarce pamphlets ' in the British Museum and London Institution ;' very judiciously selecting for his pages, ' those minute incidents and

'circumstances which, whilst they are more immediately associated with the place, are beneath the dignity of general history.' From these details we shall select some particulars for the information and gratification of our readers. Mr. Baker has stigmatised the formula, 'We, your Majesty's loyal subjects,' prefixed to the resolution of the Lords and Commons for the removal of the King's person, as being 'hypocritical,'—perhaps with less propriety than will be allowed by some of the least prejudiced judges of the case. It is very possible, we imagine, that, in January 1646-7, a very genuine feeling of the regard which the expressions import towards the person of the unhappy but arbitrary monarch, might be entertained by the parties from whom the resolution proceeded. It was not then too late for the ill-advised Charles to secure, by the adoption of other counsels than those which he had been so long following, the possession of every honour and of every privilege which could dignify his high station. It was not against the safety or the state of the King, nor was it in opposition to the legitimate functions of the kingly office, that the authors of the resolution were united; for these they would have asserted and maintained: they withheld only an irresponsible government, and the assumption of despotic claims. To them, such a loyalty may be conceded as a wise and beneficent monarch might be quite satisfied to receive. For loyalty, we imagine, is to be correctly defined, as reverence for the laws of our country, and due respect for the rulers who administer them for the well-being of the community. Is loyalty submission to power capricious and without control? Is loyalty the admiration of the oppressed for the oppressor? With the opportunities of adjustment of which Charles might have availed himself before his seizure by Joyce, he had most important facilities for the security of his throne and the splendour of his reign. But to discern the times, was not a part of his wisdom. The committee of Lords and Commons for the order of the King's household and servants at Holdenby, on the 4th of February, proposed a list of servants for the respective offices and departments, which is given at p. 202.

'At their next sitting (5th Feb.) the Committee proposed that the communion plate, which was formerly set on the altar in his majesty's chapel of Whitehall, consisting of "one shyppe, two gilt vases, two gilt euyres, (ewers,) a square basonn and fountaine, and a silver rod," should be melted down to make plate for the king's use at Holdenby, there being none remaining in the jewel-office fit for service; and at the same time they submitted the following estimate of the expenses of his majesty and his retinue at Holdenby for twenty

days, commencing the 13th of February, and ending the 4th of March, inclusive, 1646-7.

	£.
His Majestie's diet of xxviii. dishes, at xxxl. per diem	700
The King's voydij	32
The Lords' diet of xx days	510
For the clerk of the green-cloth, kitchen, and spicer, a messe of vii. dishes	40
Dyetts for the Household and chamber officers, and the guard	412
Board wages for common household servants, pot-scourers, and turn-broaches	36
Badges of Court and riding wages	140
For Linnen of his Majestie's table, the Lords and other diets	273
For Wheat, Wood, and Cole	240
For all sorts of spicer store, wax-lights, torches, and tallow-lights	160
For Pewter, Brasse, and other necessaries incident to all offices, and for Carriages	447
	<hr/>
	£2990

* The proposition respecting the communion plate was confirmed by the Commons, (6th Feb.,) and 3000l. ordered to be provided for the necessary expences of the king and the commissioners. The first remittance to Colonel Graves, the governor of Holdenby, was made under the direction of parliament, by the Committee sitting at Goldsmith's Hall, out of the unappropriated fines of delinquents; and the Committee of Lords and Commons having previously represented the revenue to be inadequate to any additional burden, and the national finances becoming daily more deranged, the whole charge of the establishment was, by a vote of the Commons, (17th March,) reduced to 50l. a day, one third only of the original estimate.'

p. 203.

The parliamentary commissioners left Newcastle, where they had taken charge of the King on his being surrendered by the Scotch army, on the 30th of January 1646-7; and on the 16th of February, they announced their safe arrival at Holdenby with their royal charge, in a letter to the Earl of Manchester, Speaker of the House of Lords.

"The king reached "his princely manor of Holdenby on the 15th of February, having been somewhat retarded by reason of white weather." Many hundreds of the gentry of the county met the royal cavalcade two miles on this side Harborough, and "thousands and "thousands" of spectators thronged the road, and hailed his majesty with acclamations, "causing many a smile from his princely countenance." A guard of honour was drawn up to receive him at Holdenby; and he entered his palace, and his prison, through the great court gate, with all the state and pomp of royalty. When his ma-

jesty's approach to his destination was announced at Northampton, there was great rejoicing ; the bells rang, and cannon was discharged, "insomuch that a gallant echo made its appeal at Holdenby."

The duty imposed upon the Earls of Pembroke and Denbigh, and Lord Montagu, the commissioners appointed by the Parliament for the safeguard of the King's person, was evidently not of easy discharge ; they had, however, the address to execute it to the satisfaction of the two houses, without rendering themselves personally obnoxious to the monarch. They were uniformly in attendance on the King during dinner and supper, and accompanied him in his walks in the garden ; one only associating with him, and the others keeping a respectful distance. Charles's favourite recreation was bowling ; and the green at Holdenby being out of order, he frequently rode to the Earl of Sunderland's at Althorp, or Lord Vaux's at Boughton, to enjoy that amusement.

' On the afternoon of the 9th of April, as the king was riding to Boughton to bowl, he alighted at a narrow bridge in the way, (Brampton bridge,) at the further end of which stood Major Bosville disguised in a countryman's habit, with an angle in his hand, as if he had been fishing, who was detected in privately conveying into the king's hand letters from the queen and prince (Charles). On his examination before the Commissioners, he deposed, that he was with the king at Newcastle, who, on the morning he was delivered up by the Scotch, entrusted him with a letter from (for) the queen, which he conveyed to her in France ; and being charged with a packet in reply, he had lodged two nights in a furze-bush, and three nights at the countryman's who had furnished him with his disguise, watching a favourable opportunity for delivering it into the king's hand ; and if he had not succeeded, he had resolved to give it to the king in the presence of the Commissioners, though at the hazard of his life. The House of Commons ordered him to be sent for from Northampton by the serjeant-at-arms, but it does not appear how he was disposed of.

' About a month afterwards, another attempt to convey secret information to the king was detected. Mrs. Mary Cave, daughter of Mr. William Cave, of Stanford in Leicestershire, undertook to deliver to the king a letter in ciphers, which she received from one Browne, who had brought it from Mr. Ashburnham, at the Hague. To attain her object she engaged a female friend, who resided in the neighbourhood of Holdenby, to visit the landlady of Captain Abbot, one of the king's guards, and through the landlady's influence, to persuade the captain to procure her the honour of kissing the king's hand ; which having accomplished, she apprised Mrs. Cave of her success, and contracted with the landlady to receive her as a visitor, and endeavour through the captain to obtain for her also the honour of an introduction to his Majesty, by which means she hoped to put the letter into his hand. Mrs. Cave came, and the captain had,

good-naturedly, but unsuspiciously, acceded to the request; when the landlady imparted the plot to her husband, who, though a royalist and favourable to the design, dared not run the risk of detection, and divulged the secret to the captain. On the appointed day (11th May) the captain, who had apprised the commissioners of the circumstance, accompanied Mrs. Cave, who had no suspicion of having been betrayed, to Holdenby; and on her arrival she was carried into a room, but notwithstanding the most diligent search, nothing was found upon her. The letter was accidentally discovered, a few days after, behind the hangings of the room, where it seems she contrived to slip it whilst she stood with her back to the hangings, conversing with the ladies who searched her.' pp. 204, 205.

At Holdenby, the negotiations between the King and the Parliament for an adjustment of their differences and the settlement of the peace of the nation, were renewed. But the daring enterprise of Cornet Joyce suddenly and entirely changed the relation of the parties, and placed the person of the King under the control of the army. The narrative of this extraordinary measure given by Mr. Baker, is exceedingly interesting; and we should be glad to insert it at length, if our limits would permit: we must confine our extract to the following details.

* Joyce, on entering his majesty's room, found him in bed, and apologized for having disturbed him out of his sleep; to which the king replied, no matter, if you mean me no hurt. He then announced his intention of removing his majesty from Holdenby, which the king opposed at first, but ultimately consented, on condition that the assurances given him by the cornet were confirmed by the soldiery under his command. The party were mounted in marching order by six o'clock in the morning, (4th June,) and being drawn up in the first court before the house, his majesty descended from his chamber, and, addressing them from the top of the steps, said, that Cornet Joyce having at an unseasonable hour of the night, proposed conveying him to the army, he was come to give his answer in the presence of them all; he protested that he came to Holdenby, not by constraint, (though not so willingly as he might have done,) for the purpose of communicating with the parliament; and that having sent several messages to them, he considered himself in some degree bound to wait here for answers: yet, if satisfactory reasons could be given, he would go with them, even though opposed by the commissioners. Joyce replied, that his only motive for securing his majesty's person was to prevent the kingdom being involved in another war; a plot, contrived by some members of both houses of parliament, having existed for the last four years, to overthrow the laws of the kingdom, and convey his majesty to a new army, to be raised for that purpose. The king denied all knowledge or belief of any such design or intended army; and turning to the cornet, who stood at the foot of the stairs in front of the troops, desired to know his authority for se-

curing his person : the soldiery of the army, said Joyce. The king replied, that he knew no lawful authority in England, but his own ; and next under him, the parliament ; but asked whether he had any verbal or written authority from General Fairfax ? He is only a member of the army, rejoined the cornet. The king, dissatisfied with this reply, insisted, that Fairfax, being their general, was not properly a member, but at the head of the army : at least he is included in it, said Joyce. Then deal ingenuously with me, returned the king, and tell me what commission you have. Here is my commission, Joyce answered. Where ? enquired the king. Behind me, retorted Joyce, pointing to the soldiers. The king smiling, observed, it was a fair, well-written commission, legible without spelling, but to seek an answer with so many gallant men at his back, were to extort it ; and added, If I should still refuse, I hope you would not force me : I am your king, and you ought not to lay violent hands on your king, for I acknowledge none to be above me here, but God. Joyce trusted his majesty would not drive them to resort to those means which they would be necessitated to use if he persisted in his refusal ; and entreated him to accompany them willingly, promising that the commissioners should continue to attend him in discharge of their duty to the parliament. Joyce had, in his interview with the king the preceding night, engaged that he should retain his servants, be treated with honour and respect, and not be forced in any thing contrary to his conscience ; and on the king now repeating these stipulations, they were carried by general acclamation. The king inquiring where they intended taking him, Joyce first proposed Oxford, then Cambridge, and Newmarket was finally adopted at the suggestion of his majesty, who was about to retire, when some one whispering him, he returned, and the commissioners came forward to interrogate the troops. Lord Montagu, holding the written authority of the parliament in his hand, said, Gentlemen, we are entrusted with the care of the king by both houses ; will you sanction Cornet Joyce's proposition ? and was answered by a cry of *all, all*. Sir John Cooke followed, and protested against the king's removal ; declaring, that if he had forces at his command, he would resist it with his life : in which declaration he was joined by Mr. Crewe. Major-general Browne spoke last to the same purport ; adding, that it was not the first time he had been at the head of such a party, and he dare affirm, there were scarcely two in the ranks knew what the cornet had proposed to the king, although they cried, *all, all* ; and raising his voice, called upon those who wished his majesty to continue there with the commissioners to avow themselves ; but the appeal was received with a universal shout of, *none, none*. As the king turned to go into the house, Major Tomlins, who had succeeded Colonel Graves, regretted his inability to oppose Joyce's party, the guards having positively refused to obey his orders.

The king being seated in his coach, called into it the Earls of Pembroke and Denbigh ; and Lord Montagu, and the Commissioners of the House of Commons, following, well mounted, the degraded monarch and his retinue quitted Holdenby under the command of a

mere subaltern officer, and reached Hinchinbrook, near Huntingdon, that evening.'

In the department of Natural History, the work has received contributions in the lists of fossils, plants, and birds, from Miss Baker, the Author's sister, his constant companion in his topographical excursions, and his assistant in antiquarian studies, and from whose burine most of the vignettes and two of the plates which embellish the present portion of the work have proceeded. In respect to embellishments, the Author has 'gone to the extreme boundary which a due regard to prudential considerations would warrant.' The Population Tables from the Returns to Parliament 1811, and Abstracts of the Returns of Charitable Donations, printed by order of the House of Commons 1816, are prefixed to the several Hundreds. The places of worship belonging to the different denominations of Protestant Dissenters, in the respective towns and villages, are very properly noticed by the Author.

Art. IV. Sermons on Various Subjects. By the Rev. T. N. Toller.

To which is prefixed, a Memoir of the Author, by Robert Hall, A. M. 8vo. pp. 332. Price 10s. London. 1824.

LAUDARI à laudato—to be eulogised by the illustrious, is fame, and Mr. Toller's character was worthy of being embalmed by the distinguished talents of his Biographer. It was, indeed, one of no ordinary excellence and attraction; and yet, such were the individual peculiarities which early education had impressed upon it, so delicate were some of the traits, so much would the likeness of the portrait consist in catching the particular expression, that, in almost any other hands, the attempt to delineate it must have failed of success. Only a friend, and such a friend, could have done justice to its brighter features without exaggeration, and disclosed to us all its shadowings of infirmity without lessening the force of the example.

Mr. Toller was born in the year 1756; his parents were highly respectable and eminently pious. In common with perhaps a majority of those whose praise is in the churches, he was indebted for his first religious impressions, to the tender solicitude of his mother for the promotion of his eternal welfare. At the early age of fifteen, he was placed in the academy at Daventry, under the superintendence of Dr. Ashworth and Mr. Robins. The literary reputation of that seminary was at the time higher than that of any among the Dissenters; but, says Mr. Hall,

'Partly owing to a laxness in the terms of admission, and partly to the admixture of lay and divinity students, combined with the mode in which theology was taught, erroneous principles prevailed much; and the majority of such as were educated there, became more distinguished for their learning than for the fervour of their piety, or the purity of their doctrine. The celebrated Priestley speaks of the state of the academy, while he resided there, with great complacency: nothing, he assures us, could be more favourable to the progress of free inquiry; since both the tutors and the students were about equally divided between the orthodox and Arian systems. The arguments by which every possible modification of error is attempted to be supported, were carefully marshalled in hostile array against the principles generally embraced; while the Theological Professor prided himself on the steady impartiality with which he held the balance betwixt the contending systems, seldom or never interposing his own opinion, and still less betraying the slightest emotion of antipathy to error or predilection to truth. Thus, a spirit of indifference to all religious principles was generated in the first instance, which naturally paved the way for the prompt reception of doctrines indulgent to the corruption, and flattering to the pride of a depraved and fallen nature.'

It is with high satisfaction that we find Mr. Hall bearing his powerful protest against that spurious candour and liberalism which betrays the cause of truth by weakening its awful sanctions, divesting error of its criminality, and making scepticism the ultimate stage of inquiry,—the consummation, instead of the initial process, of speculative wisdom. It can never be sufficiently regretted, that so devout and holy a man as Dr. Doddridge should have adopted a mode of lecturing that laid the foundation for this latitudinarian system, the consequences of which are but too unequivocally shewn in the annals of religious biography.

'To affirm that Mr. Toller derived no injury,' says Mr. Hall, 'from being exposed at so tender an age to this vortex of unsanctified speculation and debate, would be affirming too much, since it probably gave rise to a certain general manner of stating the peculiar doctrines of the gospel which attached chiefly to the earlier part of his ministry; though it is equally certain that his mind, even when he left the academy, was so far imbued with the grand peculiarities of the gospel, that he never allowed himself to lose sight of the doctrine of the cross, as the only basis of human hope.'

We must apologise to our readers for again breaking in upon the thread of the narrative, to remark, that the tendency of his pernicious system is shewn more unequivocally, perhaps, in its lasting effects on the mind of such a man as Mr. Toller, than in the case of individuals who renounce the truth. It might be anticipated, that those persons whose faith in the

grand doctrines of the Gospel had weathered the storms of debate, and withstood the icy influences of scepticism,—would have acquired a decision, a boldness, an explicitness in the declaration of those doctrines, bespeaking the confidence obtained by patient examination; that, at least with regard to those points on which they had attained a satisfactory conviction, there would be no faltering, no reserve in most distinctly asserting their truth, and most earnestly urging their importance. But facts do not bear out this expectation. We speak not of Mr. Toller only, but of the class of ministers to which at this period of his life he might be considered as belonging, when we venture to state, as the result of our observation, that the opposite of this fearless decision and explicitness is generally found to characterize preachers educated in such a school, who yet remain, in the usual acceptation of the phrase, substantially orthodox. Nor is it difficult to account for this. When in the earlier stages of the character, the natural affections have received a check from long-continued unkindness, or other circumstances unfavourable to their development, although the heart shall not have grown callous, yet, the individual will carry the effects about with him in his manners through life. What then must be the consequence of having the ingenuous emotions of youthful piety, which have prompted the wish to become a minister and servant of Jesus Christ, checked and suspended, as they must be, by his hearing every subject that is dear and hallowed, banded about in academic debate, or lectured upon with frigid indifference? If his convictions be not shaken, if even his sensibilities be not blunted, it is inevitable that very different associations should be connected with the topics which once called up only the feelings of awe and devotion. He has been accustomed to hear them controverted—ridiculed, and has learned to defend them, indeed, but at the expense of knowing that they require to be defended. His fervour becomes changed into caution; the sceptic's 'dread laugh' has taught him at least to conceal feelings which met with no sympathy; and he ends by considering the piety of others as obtrusive, and their zeal as unreasonable.*

* We need not, perhaps, scruple to repeat what we may have advanced on a former occasion, from any apprehension, that the memory of our readers would lead them to detect the repetition; but, having no room at present to do justice to the topic here glanced at, we must content ourselves with referring to the articles on Principal Hill's Divinity Lectures, (E. R. Vol. XVII. pp. 195, 6. 203, 4.) and Dwight's Theology (Vol. XVI. pp. 105, 109.) in further illustration of the subject.

In Mr. Toller, we have a noble instance of the triumph of genuine piety over these early disadvantages. Yet, their share in the formation of his character is very perceptible. The extreme diffidence and modesty which ' prevented his relating to his nearest friends the early exercises of his mind on religious subjects,' was no doubt connected with the native temperament of his mind; but the habit of reserve on these subjects was, we suspect, fixed by his academic education. It is anticipating the masterly delineation of his character, but we cannot forbear to cite the remark of Mr. Hall on this peculiar feature.

' He possessed, or fancied he possessed, little talent for the ordinary topics of religious conversation; and his extreme aversion to the ostentation of spirituality, rendered him somewhat reluctant to engage in those recitals of Christian experience in which many professors so much delight. There adhered to his natural disposition a delicacy and reserve which rendered it impossible for him to disclose, except in the most confidential intercourse, the secret movements and aspirations of his heart towards the best of Beings. He possessed, notwithstanding this, a high relish for the pleasures of society.'

To a certain extent, we should be far from imputing this reluctance to any defect: the recitals in which many professors delight, a man of real delicacy might well be excused for not engaging in. But when we find his conscious deficiency in the talent of religious conversation, operating to deter him from ministerial visits to his people, except when sent for—in justification of which he was accustomed to plead the apostolic rule, James v. 14.—we cannot but recognise and lament in this trait of his character, the effect of habits and prejudices acquired during his academic career.

After a residence at Daventry of four years, Mr. Toller was appointed to supply a destitute congregation at Kettering, where he preached for the first time, October 1, 1775. His services proved so acceptable that, after repeated visits, he was invited to become their stated minister, and he was accordingly ordained pastor, May 28, 1778.

' Few men,' says his Biographer, ' have been more indebted for the formation of their character to the fervent piety of their audience. Such was the state of his mind at this period, that, had he been connected with a people of an opposite character, his subsequent history would have exhibited, in all probability, features very dissimilar from those which eventually belonged to it. If, in a lengthened ministerial course, the people are usually formed by their pastor, in the first stage it is the reverse; it is the people who form the minister. Mr. Toller often expressed his gratitude for that merciful providence which united him at so early a period with a people adapted to invigorate

his piety, and confirm his attachment to the vital, fundamental truths of Christianity. The reciprocal influence of a minister and a congregation on each other is so incessant and so powerful, that I would earnestly dissuade an inexperienced youth from connecting himself with a people whose doctrine is erroneous, or whose piety is doubtful, lest he should be tempted to consult his ease by choosing to yield to a current he would find it difficult to resist. To root up error, and reclaim a people from inveterate habits of vice and irreligion, is unquestionably a splendid achievement; but it requires a hardihood of character and decision of principle not often found in young persons.'

It was about the year 1795, that Mr. Hall's acquaintance with Mr. Toller commenced. He had then been settled at Kettering about seventeen years; and though not much known out of his immediate neighbourhood, for he travelled little, and seldom mingled in the scenes of public business, he formed at this time the centre of union to a large circle, and was surrounded by friends who vied with each other in paying him demonstrations of respect. The extraordinary attachment of his people to their minister must be ascribed, says Mr. Hall, 'partly to the impression produced by his public services, and partly to the gentleness and amenity of his private manners.'

'It may be possible to find other preachers equally impressive, and other men equally amiable; but such a combination of the qualities calculated to give the ascendant to a public speaker, with those which inspire the tenderness of private friendship, is of rare occurrence.'

Mr. Toller and his Biographer happened to be engaged to preach, about the period referred to, a double lecture at Thrapston, near Kettering; and it was upon this occasion that Mr. Hall was first impressed with his extraordinary talents as a pulpit orator.

'Never,' says Mr. H., 'shall I forget the pleasure and surprise with which I listened to an expository discourse from 1 Pet. ii. 1—3. The richness, the unction, the simple majesty which pervaded his address, produced a sensation which I never felt before: it gave me a new view of the Christian ministry. But the effect, powerful as it was, was not to be compared with that which I experienced a few days after, on hearing him at the half-yearly association at Bedford. The text which he selected was peculiarly solemn and impressive: his discourse was founded on 2 Peter i. 12—16. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me," &c. The effect of this discourse on the audience, was such as I have never witnessed before or since. It was undoubtedly very much aided by the peculiar circumstances of the speaker, who was judged to be far ad-

vanced in a decline, and who seemed to speak under a strong impression of its being the last time he should address his brethren on such an occasion. The aspect of the preacher, pale, emaciated, standing apparently on the verge of eternity, the simplicity and majesty of his sentiments, the sepulchral solemnity of a voice which seemed to issue from the shades, combined with the intrinsic dignity of the subject, perfectly quelled the audience with tenderness and terror, and produced such a scene of audible weeping as was perhaps never surpassed. All other emotions were absorbed in devotional feeling : it seemed to us as though we were permitted for a short space to look into eternity, and every sublunary object vanished before "the powers of the world to come." Yet, there was no considerable exertion, no vehemence displayed by the speaker, no splendid imagery, no magnificent description : it was the simple domination of truth, of truth indeed of infinite moment, borne in upon the heart by a mind intensely alive to its reality and grandeur. Criticism was disarmed ; the hearer felt himself elevated to a region which it could not penetrate ; all was powerless submission to the master-spirit of the scene. It will always be considered by those who witnessed it, as affording as high a specimen as can be easily conceived, of the power of a preacher over his audience, the habitual, or even frequent recurrence of which would create an epoch in the religious history of the world.'

It will immediately occur to our readers, however, that if the habitual ascendancy of an individual preacher over his audience, not, indeed, uniformly to the full extent here described, of quelling them with tenderness, but, according to the character of the subject, commanding their most powerful emotions,—holding them spell-bound, while, on the part of the speaker, there has appeared no conscious effort, and then insensibly drawing forth the feelings, and concentrating the interest more and more, as the subject has seemed to break in upon the mind for the first time in its appropriate light—till attention has been wrought up to that pitch at which the cessation of the preacher's voice has seemed to leave a void and a blank ;—if a phenomenon of this kind could of itself create an epoch in the history of the religious world, the present age would have been sufficiently marked by the still more powerful oratory of Mr. Toller's Biographer.

The meeting at Bedford before which this sermon was preached, was held in April, 1795. Mr. Toller, whose health had long been impaired, was induced at this time to pay a visit to his friends at Cambridge, in the hope of receiving benefit from the change of scene ; and so salutary was the effect upon his spirits, of the attentions he received from all quarters, that his health improved, and from that time the symptoms of disease gradually subsided. ' His celebrity as a ' preacher now became diffused through a much wider circle

' than before, and he began universally to be esteemed one of the most distinguished ministers of the age.' In the year 1799, he received an invitation to supply the congregation assembling in Carter lane, London, one part of the Sunday, with a salary considerably beyond what he then enjoyed. To this application he gave a decided negative. In the beginning of the following year, the congregation at Clapham gave him a similar invitation, which he also declined. The two congregations then united their invitations, offering a large salary on condition of his undertaking a single service at each place: this joint application he also refused. At the same time he assured the people of Kettering, who naturally became alarmed at these repeated attempts to remove their minister, ' that, if he found his services still acceptable, no pecuniary advantages should ever tempt him to relinquish his charge.' In this final determination, the sterling integrity of Mr. Toller, as well as the sincerity and steadiness of his attachments, was honourably conspicuous; and he set a noble example of disinterestedness to his brethren. On this occasion, the church itself over which he presided, took no distinct part, which Mr. Hall considers as imputable to its not occupying that rank in the auditory to which it was entitled. The remarks which this circumstance calls forth, are extremely important; we have perused them with the highest satisfaction. ' Congregations,' says Mr. Hall, ' are the creatures of circumstances, churches the institution of God.' By losing sight of this scriptural distinction, the door is opened to all sorts of anomalous proceedings. We have more than once borne our testimony against the modern practice which is here so pointedly reprobated, of committing the management of the most weighty matters to a body of subscribers, in preference to the members' of the church. All the specious arguments which can be urged in support or extenuation of this practice, presuppose a state of things which our pious forefathers never contemplated, and which is at once unnatural and culpable. If the church is really so insignificant in numbers and in weight, compared with the body of the congregation, as to be incapable of exercising its most undoubted functions, some very great fault must be chargeable either on its constitution, on the spirit of its members, or on the manner in which the pastor discharges his ministerial duty. We cannot conceive of a minister's patiently enduring the continuance of such a state of things. The prevalence which it denotes in the congregation, of a vague, lax, and indeterminate profession of religion, together with the implied neglect of one of the most express injunctions of the Saviour, must be a source of perpetual uneasi-

ness, as rendering almost equivocal the success of his labours. Nor is a church thus circumstanced likely to afford, in the growing humility, fervour, and spirituality of its members, a compensation to his feelings. On the contrary, as the hope of increase is abandoned, the desire to conciliate those who are without, naturally becomes weaker, and a narrow, exclusive spirit will be engendered by the monopoly of spiritual privileges, which will infallibly betray itself in a forbidding or unamiable demeanour. Such persons stand in the disadvantageous predicament of being separated, not merely from the world—for the line of demarcation between the two opposed kingdoms is, under such circumstances, scarcely distinguishable—but from the great bulk of that portion of religious society with which they are in immediate contact. And although, if there be nothing in their practice or regulations to repel the truly pious, the sin lies at the door of those who decline their communion, they are themselves in no small measure the sufferers. For it is next to impossible to maintain a due sense of the value of the privileges they peculiarly enjoy, and of the importance of the duties by a regard to which they are thus distinguished from the mass of their fellow-worshippers, without its being mixed with the self-complacency and jealousy which prompt the feeling of “Stand back, I am holier than thou.” If the members of the church be almost entirely found among the poorer persons, the evil is likely to be aggravated. Yet, the Church has not forfeited its rights; nor is the remedy which expediency would supply, by rendering them nugatory, either safe or legitimate.

‘ Many of those who compose the auditory, in distinction from the church, may possess genuine piety; but,’ adds Mr. Hall, ‘ while they persist in declining to make a public profession of Christ, it is scarcely possible for them to give proof of it: the greater part, it is no breach of candour to suppose, are men of the world; and surely, it requires little penetration to perceive the danger which religion must sustain by transferring the management of its concerns from persons decidedly religious, to those whose pretensions to interfere are founded solely on pecuniary considerations. The presumptuous intermeddling of worldly, unsanctified spirits with ecclesiastical concerns, has been the source of almost every error in doctrine, and enormity in practice, that has deformed the profession of Christianity from the time of Constantine to the present day; nor is Dissent of much importance except as far as it affords an antidote to this evil. The system which confounds the distinction between the church and the congregation, has long since been carried to perfection in the Presbyterian denomination; and we all know what preceded and what has followed that innovation,—the decay of piety, the destruction of discipline, a most

melancholy departure, in a word, both in principle and in practice, from genuine Christianity.'

During the greater portion of his life, Mr. Toller was occasionally liable to great depression of spirits; but, about seven years before his death, his nervous system received a concussion from a sudden interruption of the profuse perspiration which had constantly attended his public exercises, that disqualified him for some time for the discharge of his ministerial functions. His mind, during this season, was harassed with the most distressing apprehensions; and he subsequently described it to his Biographer, as a year of almost incessant weeping and prayer. From that time, we are informed, his discourses were more thoroughly imbued with the peculiarities of the Gospel, his doctrinal views were more clear and precise, and his whole conversation and deportment announced a rapid advance in spirituality.

'That generality in his statements of revealed truth which was the consequence of his education at Daventry, and which almost invariably characterized the pupils of that seminary, totally disappeared; and he attained "to all the riches of the full assurance of the mystery of God the Father and of Christ."

During the latter years of his life, he exhibited symptoms of a tendency to apoplexy, and in the year 1819, he was seized with a fit as he was going to his study, from which, however, he recovered in a few hours. After this, he had frequent seizures of a similar kind, which left evident traces on his bodily frame, but had no other effect on his mind, than to confirm his hope of immediate dismission 'when his work was done.' It was, however, found necessary, near the close of 1820, to provide him with an assistant, and the congregation made choice of their pastor's eldest son. On Sunday, Feb. 25, 1821, Mr. Toller, having for some weeks been gaining strength, preached in the morning with his usual animation, and, after a night of sound repose, arose apparently as well as usual. About noon, on the Monday, he was found, a few minutes after leaving the parlour, in a fit of apoplexy. Medical aid was called in, but life was extinct.

The character which Mr. Hall has portrayed of this most amiable man, is marked by exquisite discrimination, and is replete with instruction. Seldom has a more striking contrast presented itself in two individuals placed in so close contact, and essentially agreeing on all the important points of Christian doctrine, than in the instance of Mr. Toller and Mr. Fuller. Of this Mr. Hall has finely availed himself, to illustrate the dis-

tinctive excellencies of each. Both possessed great originality; Mr. Toller 'not so much in the stamina of his thoughts, as in 'the cast of his imagination': that of Mr. Fuller appeared chiefly in his doctrinal statements.

'Mr. Fuller convinced by his arguments, Mr. Toller subdued by his pathos: the former made his hearers feel the grasp of his intellect; the latter the contagion of his sensibility. Mr. Fuller's discourses identified themselves, after they were heard, with trains of thought; Mr. Toller's with trains of emotion. Mr. Fuller was chiefly distinguished by the qualities which command veneration; Mr. Toller by those which excite love.'

Candour, 'in all the modes of its operation,' was a conspicuous feature in the character of Mr. Toller; a candour connected with genuine humility and benevolence. And here his Biographer takes occasion, while doing justice to this rare quality in his friend, to introduce one of those admirable remarks which embody the profoundest wisdom in language so simple, that we are led to wonder that we never saw the subject before in so clear and just a light.

'Whether his benevolent solicitude to comprehend within the pale of salvation as many as possible, may not sometimes have led him to extenuate the danger of speculative error too much, may be fairly questioned. Since the charity which the Scriptures inculcate, consists in a real solicitude for the welfare of others, *not in thinking well of their state*, he cannot be justly accused of a violation of its dictates, who contends that those doctrines are essential to salvation, on which his own hopes of it are exclusively founded.'

But we must not indulge ourselves in any further extracts from this delightful memoir, and we are but little disposed to turn from it to the business of criticism. Mr. Hall has, indeed, characterised these discourses better than we could do; and it is proper to state, that those which are here selected from the Author's short-hand manuscripts, are given as memorials, rather than as specimens of his preaching, and appear under all the disadvantages of unrevised posthumous compositions. They are in number fourteen, on subjects peculiarly interesting. A very striking anecdote is connected with the third sermon, on 'the peculiar blessedness of Christian connexions,' founded on 1 Pet. iii. 7. If we are rightly informed, it was preached on the occasion of the recent marriage of a member of his congregation; and we believe that the fact was learned from Mr. Toller's own lips, that it was the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appeared that the hearts of both were very deeply im-

pressed ; so much so, that after they had retired to rest, it prevented their sleeping ; yet, the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake ; on which they, as by a common impulse, arose, and, for the first time in their lives, united in heartfelt supplication to Him who heareth prayer. We cannot take a better specimen of the Discourses, than is furnished by a very striking passage in this sermon.

‘ 3. Providence has so ordered it, that Christians should be, not only fellow-heirs, but fellow helpers to eternal life.—When you see a poor man go along the streets well-clothed, if you have a benevolent mind, such a sight naturally affords you pleasure ; but what a rich addition to that pleasure would it be, if God had given you the ability and the heart to clothe him ! If your children are comfortably provided for, and are doing well in the world, it is not only a gratification to you that they are so, but a rich addition to that gratification, that, by his blessing on your industry, God has enabled you so to provide for them. So, it is not only an instance of rich grace, that there should be such a blessing as eternal life, and that Christians should be heirs to it, and going together to the possession of it ; but also that God has so ordered it, that one shall be the means of helping another to it ;—that an affectionate wife, by her prayers and her becoming conversation and example, shall be the means of turning the face of her husband heavenwards ; that a pious parent, by his assiduity, his prayers, and his instructions, shall be instrumentally the spiritual leader and guide of his child to the blessedness of eternal life ; that a faithful, laborious minister shall not only go to heaven himself, but shall be the instrument and means of drawing with him scores and hundreds of his poor, ignorant, sinful, dying fellow-creatures. And I cannot but think God has graciously so ordered it, because it is so eminently endearing and delightful to reflect, not only that others are going to heaven as well as ourselves, and those that are dearest to us ; but that he has honoured us as instruments in conducting them thither. Thus God has not determined that I should have but one heaven : I am to have two heavens—ten heavens—a hundred heavens—not only in being there myself, not only in seeing those dearest to me there, but even in having been the means of conducting them thither. What must be the sensations of an individual, who, on actually entering heaven, shall behold a wife or a husband, a child or children, and a number of Christian converts, dressed in all the grandeur of eternity, and triumphing in all the blessedness of the sky ! Indeed, what the sensations must be, arising from the reflection that God honoured my poor prayers, instructions, and labours, in making them the humble instruments of all this, is not to be conceived. The Scripture gives us some grand hints upon the subject, and that is all. “ They that be wise [or teachers] shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever.” “ What is our hope,

or joy, or crown of rejoicing ? Are not even ye, in the presence of our Lord Jesus Christ at his coming ? For ye are our glory and joy." " Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." This is enough for us. And let us only imagine as well as we can, what their sensations must be on meeting in heaven !'

pp. 65—68.

The concluding paragraph was admirably adapted to have that effect in rousing the conscience, which, in the instance above related, it appears to have had.

' 5. How terrible is the sentiment of the text reversed !—Heirs together of the wages of sin and death ! Friends, professing to love one another, united in ties of nature and duty, but united to earn the wages of unrighteousness ! Fellow-travellers to destruction ! Fellow-helpers to the regions of everlasting death ! Mutually cherishing worldly dispositions, instilling corrupting and carnal principles, and training up others for the devil, thus making provision for mutual misery ! They also must meet in another state : but who can bear to think what a meeting it must be ! If parents and families, husbands and wives, townsmen and neighbours, people who have met together to hear the Gospel, meet in hell, and have been the means of leading each other thither—what looks ! what upbraiding ! what — We turn with horror from the scene ! God forbid that any of us should ever realize it ! Amen.'

We have no room for further extracts, but must notice as peculiarly striking and valuable, the two discourses ' on the influence of what we call trifles on our future state.' That is a very excellent one, entitled, ' Habitual Remembrance of Christ urged.' The first two contain many highly impressive passages ; but the definition of Omnipotence (pp. 3—6.) justifies, we think, the opinion of Mr. Toller's Biographer, that his talent, lay in force and beauty of illustration, rather than in comprehension or depth of thought. The last sermon is that to which Mr. Hall refers as producing so overwhelming an impression on the audience. It will be read under every disadvantage ; and it is perhaps saying all that can be said for a sermon to which we are led to bring expectations wrought up to an unreasonable pitch, that it has enabled us to conceive of the effect attributed to it on delivery. A noble simplicity and a careless grandeur are described to have been the distinguishing features of his eloquence. This simplicity is stamped on all his compositions ; but the charm of his manner, by which ' the mind was captivated and subdued it scarce knew how,' cannot be transferred to the written memorial. It is like

touching a fine instrument, from which we may draw tones that convince us of its power, but the master-hand is wanting.

Art. V. 1. *Recollections of the Peninsula.* By the Author of *Sketches of India*, 8vo. pp. 262. Price 8s. London. 1823.

2. *The Personal Narrative of a private Soldier, who served in the Forty Second Highlanders, for Twelve Years during the late War.* 12mo. pp. 264. Price 6s. London. 1821.

THESEx two publications will mutually illustrate each other. The one is written by an officer, the other by a private; they describe the same scenes, and give us different versions of the same glorious story—war with all its maddening excitement,—war with all its horrors. We have already adverted to the former work in reviewing Dr. Southey's History of the Peninsular War, and it was not our intention to defer so long a more particular notice of its contents. Its Author unites the somewhat discordant characters of a military enthusiast and a sentimentalist. He talks of Xenophon and Polybius, but moralises like Mackenzie and Sterne. He has an eye for the picturesque; and a march through Spain afforded ample opportunities of gratifying his taste, in the costume, the scenery, and the military spectacle, while his feelings seem to have partaken of the intoxication of romance. We could have fancied that we were at times reading the imaginative descriptions of Geoffrey Crayon, rather than the account of a sanguinary campaign; so much does 'the man of feeling' predominate in these pages, over the 'scientific soldier.' They are the "recollections," evidently, of one who was a very young officer at the time, and they strikingly contrast with the matter of fact narrative of the old soldier. A sentence which the Writer found scratched in charcoal on the wall of a chapel at Albuera, comes pretty near the truth: 'La Guerre 'en Espagne est la Fortune des Generaux, l'Ennui des Officiers, 'et le Tombeau des Soldats.'

It is but just to give the Writer's own account of the object he has had in view in drawing up these Recollections.

'I have more than once distinctly stated, that it is not my intention to offer a professional view of the progress and conduct of the war, or to enter at all upon a regular detail of movements and positions. My humble wish is, to draw a picture of *campaingning*, and if I succeed in recalling one scene of interest to the mind of any veteran who served in the Peninsula, or if I kindle one spark of enthusiasm in the bosom of a youthful soldier, however feebly I may have written, I feel that I shall not have written in vain,' p. 126.

Now according to our young hero's testimony, nothing is more inspiring, exciting, and even amusing than a campaign. 'To follow up a retreating army,' for instance, 'is at all times amusing; but when you do so *for the first time*, your curiosity and pleasure are *almost puerile*.' (p. 127.) 'Our business among the rocks,' he says on another occasion, 'was a scene of laughter and diversion, rather than of bloodshed and peril; for though some of the enemies' grenadiers discharged their muskets at us before they broke them, still, our loss was very trifling, and the danger too inconsiderable to be thought or spoken of.' (p. 173.) 'The soldier's wants are all provided for: he is fed and clothed; he sleeps, too, in comparative tranquillity; for, wrapt in his watch-cloak, he reposes in a camp, surrounded by arms and comrades, and ever prepared for resistance, which may indeed bring with it death, but a death always honourable, seldom unre- venged.' (p. 119.)

'Neither is the sick bed of a soldier lonely or deserted. It is true, the anxious care and tender offices of a mother, and the affectionate solicitude of a sister, are wanting. Those comforts, which at home are sure to be provided for the chamber of an invalid, are wanting. Yet, here, some warm-hearted friend will smooth the pillow for your feverish head, will speak to you in the manly yet feeling language of encouragement; will procure, and often prepare for you some delicacy; and, in the dark and silent hour of evening, will sit quietly by your side, consoling you by affectionate pressures of the hand, for pain and suffering, and watching anxiously that nothing may interrupt or scare your needful slumbers. Yes,— such a picture is not romantic; in civil life, men have homes, parents, wives, children, brothers, sisters; but in the profession of arms they become dependent upon friends. No where is friendship more true, more warm, more exalted, than in the army; absence from the mother-country, privation, peril, the pursuit and attainment of honour, are so many ties which bind soul to soul, in bonds bright and indestructible.' pp. 74, 5.

'I well remember,' says the Writer, in another place, 'how we all gathered round our fires to listen, to conjecture, and to talk about this glorious but bloody event.' This was the Battle of Talavera, in which the division to which our Author was attached, was not engaged; and they 'naturally regretted,' he says, 'that they had borne no share in the honours of such a day, and talked long, and with an undefined pleasure, about the carnage.'

'Yes, strange as it may appear, soldiers, and not they alone, talk of the slaughter of battle-fields with a sensation which, though it suspends the lively throb of the gay and careless heart, partakes

nevertheless of pleasure. Nay, I will go further: in the very exposure of the person to the peril of violent and sudden death, cureless wounds, and ghastly laceration, excitement strong, high, and pleasurable, fills and animates the bosom; hope, pride, patriotism, and awe, make up this mighty feeling, and lift a man, for such moments, almost above the dignity of his nature'

Almost lift him into the fiend. 'Such moments,' it is added, 'are more than equal to years of common life.' What scenes of common life can those be fit for, then, who have been inured to such frenzied excitation? But the bivouac affords the Writer an occasion for indulging all his powers of description.

'It is a pleasing sight to see a column arrive at its halting ground. The camp is generally marked out, if circumstances allow of it, on the edge of some wood, and near a river or stream. The troops are halted in open columns, arms piled, pickets and guards paraded and posted, and in two minutes, all appear at home. Some fetch large stones to form fire places; others hurry off with canteens and kettles for water, while the wood resounds with the blows of the bill-hook. Dispersed, under the more distant trees, you see the officers; some dressing, some arranging a few boughs to shelter them by night; others kindling their own fires; while the most active are seen returning from the village, laden with bread, or, from some flock of goats feeding near us, with a supply of new milk. How often, under some spreading cork-tree, which offered shade, shelter, and fuel, have I taken up my lodging for the night; and here, or by some gurgling stream, my bosom fanned by whatever air was stirring, made my careless toilet, and sat down with men I both liked and esteemed, to a coarse, but wholesome meal, seasoned by hunger and by cheerfulness. The rude simplicity of this life I found most pleasing. An enthusiastic admirer of nature, I was glad to move and dwell amid her grandest scenes, remote from cities, and unconnected with what is called society. Her mountains, her forests, and, sometimes her bare and bladeless plains, yielded me a passing home: her rivers, streams, and springs, cooled my brow, and allayed my thirst. The inconvenience of one camp taught me to enjoy the next; and I learned (a strange lesson for the thoughtless) that wood and water, shade and grass, were luxuries. I saw the sun set every evening; I saw him rise again each morning in all his majesty, and I felt that my very existence was a blessing. Strange, indeed, to observe how soon men, delicately brought up, can inure themselves to any thing. Wrapt in a blanket, or a cloak, the head reclining on a stone or a knapsack, covered by the dews of night, or drenched perhaps by the thunder-shower, sleeps many a youth, to whom the carpetted chamber, the curtained couch, and the bed of down have been from infancy familiar.' pp. 42, 3.

Finally, the Writer seems to admit, that 'the romantic illu-

'sions of a youthful and heated fancy have been destroyed by observation and inquiry; but his 'attachment to the profession of arms' has not deserted him. 'Confirmed and happy in my choice of it, I now follow it with more silent devotion, more rational hopes, and less obtrusive zeal.'

Such are the illusions which give seduction to a military life, in the first instance, and which, when the romance has passed away from the imagination, leave the understanding the dupe of the habits,—dignifying the trade of homicide with the high-sounding names of patriotism, valour, and professional duty. But war *is* what the private soldier finds it. 'The soldier's wants,' our young Officer has told us, 'are all provided for; he is fed and clothed,' &c. He should have said, *sometimes*. But he was not in the retreat to Corunna.—Let us hear our Highlander.

'From the time I entered Spain, I could not say I had ever been unfit for any duty I was called to go on. We had very bad weather after leaving this place, and the roads were very deep. My last pair of shoes were then on my feet, and the badness of the roads made me feel very much on account of my shoes, not knowing how they were to be replaced; and I was sure a prisoner I would be, if ever I came to pad the hoof. The very prospect of want is worse than actual privation. I had around me hundreds in my condition: I had seen hundreds fall victims to what I dreaded. I shudder as I reflect on the groans of the dying, and the curses of the living, who walked on in despair.

'But we continued our retreat very rapidly. On New Year's Day morning our provisions were all eaten up. Never shall I forget that New Year's morning—it was of a Sunday too. Men, who on that day had been wont to bless God, imprecated their Maker. Nor did the authors of their calamities lack the widow's curse. Our provisions were done, and how to get more we knew not. My messmates that remained were famishing, and I proposed another foraging party. Great as the risk was, there was no alternative between it and death by starvation. "I will go for one," said I; "will any one go with me?" "I will," said one man; "and I," said another. We soon got ourselves ready, with our bayonets fixed on sticks: we were not an hour out when we fell in with ten pounds of bread, and a pig's skin full of good wine. In this part of the country, the wine is all kept in pigs' skins. We came home to our comrades, and we did not want for the first day of the year 1809; but those that won't fight for their victuals, won't fight for their king.

'Next day we entered the mountainous district that lay between us and Corunna. By this time the army was in a wretched condition, from the want of provisions, shoes, and blankets; and insubordination began visibly to shew its capricious front in more brigades than ours. When we got upon the mountainous roads, we found them covered with deep snow, and our march that day was very long and fatiguing.

When we halted, neither barracks nor convents offered us an asylum; the earth was our bed, the sky our covering, and the loud winds sang us to sleep. However, we had a pound of beef a man served out to us that night; but we had neither wood nor water to cook it. There were a few old houses by the way-side—their ancient inmates had fled: in half an hour these houses were in ruins. The next thing was water—it was at a great distance; so we took the snow, and melted as much as cooked our beef. We sat on our canteens and knapsacks by the fires all night, for we could not lie down on the fields of snow.

' Next morning we marched before day. I had, during the night, procured a pair of old shoes from a comrade, and they kept my feet off the stones for a few days, but they were very sore and painful, being all lacerated the preceding day. It was my turn for duty that morning—I had been warned for the Provost's guard: we were to march in the rear of the whole army. It was far in the day before the march commenced. I had now a full view of the miseries of this army. It was the most shocking sight, to see the road that day after the army had passed. Dead horses, mules, and asses, and waggons, and baggage of all descriptions, lay at every step; and men and women and children, that were not able to keep up with the army, implored our aid, or, in the bitterness of their soul, cursed their hard fate, or lay dying beside the dead, and, in their last moments, seldom breathed a prayer of (for?) forgiveness. So much did their misfortunes annihilate all the feelings of their nobler nature.

' We stopped on this ground, on which we offered the French battle, all day. About eight o'clock at night we received orders to put on large fires to make the enemy believe we were still encamped. At nine we commenced our retreat again, and marched all night and next day till two o'clock; we then halted at a small village, wherein there were some stores of rum and blankets. We had had a great deal of rain and sleet that day; but we trudged on in spite of the pitilessplash of the pelting storm. That night our quarters were in the fields; and nothing could be more disagreeable; I was as wet as a drowned rat; every stitch upon me was soaked; and in this poor state I had the mire for my bed. We were served out with an allowance of spirits; a quart among six men; I do believe it saved many a life. Every one got a blanket who chose to carry it; this was an hospital store; the blankets were clean when we got them. There were no provisions of any kind in this store. I took one of the blankets, determined, if I could not get into an hospital, to have something to serve me instead. This was a God-send. We tarried here till about nine o'clock at night, and then took the road again.

' I may say this was a constant march; and on this day I was again reduced to my bare feet; not a shoe could I get. The pieces of blanket I tied round my soles soon became shreds: miserable sinner! I was now quite careless about my fate; I heeded not man; I cared not if I fell into the hands of the French; I was harassed out of my very life. Still I continued on the line of march with the regiment for four hours. Sleep at length overcame me, and I would be marching and sleeping, literally walking asleep, till I would come

bump against the man in front of me. I often thought that if I could get a convenient place, I would lie down and take a nap, let the consequences be what they might. By this time there were not 300 men with the regiment out of the 1000 who entered Spain : many had fallen a sacrifice to the hardships of fatigue, hunger, and disease, on the line of march, and many more had been taken or massacred by the French, who pursued us.

' As we plodded on, some haystacks presented themselves to our view, and I resolved to repose a little. I was not many minutes down, when I felt so cold and stiff that I could not sleep. I got up again, but my feet were very sore, as if I were walking on a card for wool. I made up to the regiment in the course of an hour : it was like getting to my father's door, to join my comrades once more.

' We continued our march till eleven o'clock next day, when we reached Britanzes. All that came in of our regiment to this town were 150 men. We had not an officer to carry the colours ; all fell behind : but while a man was left, the 42d's colours would be where they were safe. This shews what the retreat to Corunna was. I have not language to express what hardships I endured ; and if I were to tell you all the men said of this retreat, you would think I had fabricated libels on the memory of Sir John Moore, the ministry at home— * * * * *

' I was for duty as soon as I reached Britanzes, though I was 30 men before my turn, on account of the men who were behind. I had a pair of shoes served out to me before I mounted guard. I had been a poor miserable being before, trailing my musket after me, and drawing one leg after the other for many a long league ; and I felt in shoes, as no monarch ever felt on a throne. The very feel of these necessary articles on my poor scorched feet was heaven upon earth. I can even now feel all my flesh creep on my bones, as I reflect on the joy and ecstasy of my soul when I put on the shoes I now allude to. No soul but of him who shared the miseries of that march, amidst similar privations, can have any fellowship with mine in the reminiscence of its horrors.' pp. 72—6.

So much for the retreat. And now for the battle, which is told in a manner at once so simple and so spirited as to rival the most elaborate description, in the vividness with which it presents the scene. None but a soldier could have told the story so briefly and so well.

' We were looking at the French advancing with a few cannon in front of the 1st brigade : our men did not mind this till about twelve o'clock, when a few shots were fired from the enemy's battery. Some of their balls fell among our huts, and we were then very soon under arms. Five minutes sufficed. We had two field-pieces at the right of our brigade. The enemy was then seen advancing, in two very large compact columns, down on our brigade : this seemed to be their planned attack. Sir John was soon on the

ground where the attack was expected to be made. Our artillery fired a few shots, and then retreated for want of ammunition. Our flankers were sent out to assist the picquets. The French columns soon formed their line, and advanced, driving the piquets and flankers before them, while their artillery kept up a close cannonade on our line with grape and round shot. A few of the 42d were killed, and some were wounded by the grape shot. We had not then moved one inch in advance or in retreat. Sir John came in front of the 42d. He said, "There is no use in making a long speech; but, 42d, I hope you will do as you have done before." With that he rode off the ground in front of us. Sir John did not mention Egypt; but we understood Egypt was the meaning of his expressions, as Buonaparte's Invincibles were the last the 42d was engaged with. Sir John was about thirty yards in front of the regiment when he addressed us. I heard him distinctly.

"I had thought nothing of battle till now; we were within reach of the enemy's shot. There was a kind of fear on me which I think every man is struck with at first. I was never in a great battle before. Some other time I'll tell you more of this."

"This ground, on which both the French and British were, was very bad for making an engagement, being very rocky and full of ditches, and a large valley between the two positions. The French army did not advance very rapidly, on account of the badness of the ground. Our colonel gave orders for us to lie on the ground, at the back of the height our position was on; and whenever the French were within a few yards of us, we were to start up and fire our muskets, and then give them the bayonet.

"They came up the hill cheering, as if there were none to oppose them, we being out of their sight: when they came up to the top of the hill, all the word of command that was given was—"Forty-second, charge." In one moment every man was up with a cheer, and the sound of his musket, and every shot did execution. They were so close upon us that we gave them the bayonet the instant we fired. The confusion that now ensued baffles all my powers even of memory and imagination—pell-mell, ding-dong, ilka man gat his birdie, and many of us skivered pairs, front and rear rank: to the right-about they went, and we after them. I think I see the grizzly fellows now running and jumping, as the Highlanders, laughing, and swearing, and foaming, stuck the pointed steel into their loins. We followed them down to the valley, and stopped not for general or commanding officer; but still on, in the rage and wrath of the Highlanders. When we had driven them in upon their other columns, we ourselves retreated, but not pursued, and took the advantage of a ditch that was in the valley, from which we kept up a constant fire on the enemy till dark.

"All the time I was in that ditch I was standing up to the knee in mud. I had a narrow escape here: it was within a hair's breadth. In assisting a man that was wounded to the top of the ditch, we were no sooner upon it than a shower of grape shot was poured upon us, which killed the wounded man and my comrade, who was helping

him up. I got the feathers blown out of my bonnet by one of the grapes: then I soon took up my old station in the mud-ditch.

' There was nothing ever surprised me so much as the conduct of the French commanders that day: their men swarmed like moths in the sun; their columns might have eaten us up at a mouthful, so numerous were they, and so few and weak were we. Why did not Soult send his generals to devour us? to make us all prisoners? The fellows whom the poor weak 42d put to the rout, were ten times our number, yet they fled like a mob of women and children.'

' As we pursued them down the hill, there was a poor Frenchman sorely wounded, and on his knees, his hands uplifted, and pleading for quarter. My next man, a robust Highlander, in his rage, exclaimed, " You Buonaparte man! she'll run her through." With a sudden jerk of my musket I threw his on his shoulder, and the poor fellow's life was saved: if he still lives, and could hear this, he would know that his preserver lives also. We were in full speed then of his comrades, and far past him, before my countryman brought his piece to the charge again. The Highlander thanked me many a time afterwards; and used to add, " The deed would have been done but for you, John—I was in such a rage at the time."

' Sir John was killed a little after we charged the French: I think I was within 100 yards of him then; he was a little, as you would say, in rear of the left of the regiment, when he was struck with the fatal ball.' pp. 82—87.

We have two or three graphical descriptions of a bivouac, which may do to hang up by the side of our Officer's picture. On some occasions, ' the men were obliged to sit by their ' arms all night.'

' Would you see our bivouac? Behold us then on the bare sward, unable to lie down from the most tremendous rain that ever drenched mortals,—the livid lightning illuminating the sky, and as it were playing over our arms; the thunder rolling from one corner of heaven to another. Our canteens are of wood, and they are tied with a strap round the knapsack. The canteen being right in the centre of the knapsack, and this being placed on the ground, makes a good seat, for there is nothing in the knapsack that will receive any damage by sitting on it. And in this manner I have passed away many a long night.' p. 128.

We have neither room nor inclination in this place, to canvass the various military movements to which these details relate. The Soldier's brief occasional strictures are shrewd and pithy. The siege of Burgos was one of the most disastrous measures in the campaign. ' I think,' says our honest Highlander, ' this was as foolish a piece of work as ever I saw Wellington ' encounter, to begin the siege without shot and without ' a battering train.'

' All we had were two eighteen-pounders and three howitzers, a

species of guns not adapted for a siege on many accounts. Such a place as Burgos would have required thirty eighteen-pounders and eight mortars. To give you an idea of our poverty of shot, I can assure you, that when the French were throwing their balls away so plentifully every day, there was an order issued, that any one who could pick up a ball, and bring it to the artillery, should have nine-pence. This fact proves, that Colonels Burgoyne and Jones, commanding the attack on Burgos, were not provided for a siege of any description; but on it went, by command of Wellington. The total loss was 24 officers, and about 500 men killed; 68 officers and about 1500 men wounded and missing.'

The 42d lost upwards of 200 excellent soldiers at this unfortunate siege. ' You might as well have sent the boys of the grammar-school to take the castle of Edinburgh with pop-guns and tow-balls.' The retreat from Burgos almost rivalled in its disastrous character, that of Sir John Moore to Corunna.

' The enemy came close up to us on the banks of the Douro, but did not attack the British, except near Tordesillas. A few shot were exchanged between the piquets. The weather now became very bad; the rains fell more copiously, and for a longer fall; and very long marches made it excessively fatiguing. Besides, we hardly ever had, on this retreat, a day's complete ration; and some days we wanted altogether. Beef, however, we scarcely ever stood in want of: that we might have wanted too, but it was marched alive with the army, and whenever we halted, a certain number of bullocks were killed for the brigade, by the butchers of the different regiments. When provisions were scanty, the men, in great crowds, attended at the killing of the bullocks, with their camp kettles; and if ever you saw a butter-milk cart in Glasgow, it was the same here—a complete skirmish—shouldering, pushing, climbing one over another, and tongues going; aye, and fists too, sometimes,—for the bullock's blood. We cooked it, by boiling some of it, and eating it when cold, like cheese. We fried some of it, when we could get a little fat; but this was very rare—the joints of men, and horses, and bullocks, were too much moved in Spain for any animal oil to be gathered in the shape of fat—you would not scrape a pound of fat on the whole beast. When we could get a little oil, it served in the place of fat: and though some disliked this mess, I liked it well enough at that time. It was not the place, was not a retreat bivouac, to turn up one's nose at the blood of a bullock; and oil and garlic I could eat with any Spaniard in the country.

' The bullocks were killed in the fields, for shambles were out of the question, and cut up on the ground; and by the time their flesh was all served out in messes for the company, it was so full of sand and grass that it was impossible to clean it; and when this was done at night, it was still worse. I have seen the men eating it, and picking the grass and dirt out of it, as they ground it between their teeth; and perhaps

neither bread nor salt to it, and happy to get it. Salt was a rare article in Spain.

' But all this, odious as it may appear to you, is easily accounted for, if you recollect that the poor soldier has little more than what he stands upright in, except his musket, during a campaign. Tables, chairs, benches, knives, forks, spoons, salts, mustard-pots, vinegar-cruets—where I wonder were they to be kept by men that did not know who their heirs were to be.

' Tough as you may think it, I have been obliged to eat the ears of a bullock, or starve; and yet we were not so badly off for rations this campaign as we were in the following one.' pp. 159—161.

* * * * *

' We kept up large fires, by which we sat all night on our old travelling cushion, the knapsack, upon the wooden canteen. It was so wet, was the ground, a pig could not have lain down comfortably: and we had nothing to eat all day but acorns. But about midnight every man was served out with a quarter of a pound of biscuit, and an allowance of rum. This, you will say, was a poor allowance for men that had been out day and night; so it was, but small fish are better than none.

' Next morning we started before daylight; but the road was so exceedingly bad, that it was with great difficulty the army could wade through it. The 42d was standing two full hours in one part of a field up to the mid-leg in mud, before it came to our turn to move off. And this day's march was fatiguing beyond all description: when I think of it, I still seem to feel my feet and legs benumbed, cold, and stiff, my clothes wet and disagreeable, my kit a load for a camel, and my musket fit only to be moved on a carriage. But how could I feel otherwise? For two nights before I had no rest, on account of the wetness of the ground. But never shall I this day's march forget, as long as memory holds her place.—Oh! no. It was during this day's march that I saw two men thrown off the sick waggon! I went aside to look at them, if they were British, but I could not tell, as they were almost stripped naked; they were not dead quite; one of them moved his hand, and seemed to implore my aid,—I could render him none. This cruelty to poor sick men made me shudder. My heart fills when I write such things. I think the surgeon, whoever he was, who had charge of that waggon, was to blame for this piece of barbarity. I have often seen, where the French were on the retreat, men belonging to their army lying on the sides of the road in this manner, but dead. I never witnessed any of the British army before this day's march, except where it was absolutely impossible to render them any assistance, left to the beasts of the field and the fowls of the heaven a prey, to be devoured ere death came to their relief.' pp. 167—9.

There is a very spirited account in the "Recollections," of the sanguinary battle of Albuera, in which the British lost upwards of 4000 in killed and wounded, and the Portuguese and

Spaniards 2,200 ; the French, 'at the lowest calculation, 9,000.' Had Wellington commanded on that day, the Writer maintains, that, by following up its successful result, the army of Soult would have been annihilated. In this affair our Officer was personally engaged.

'To describe my feelings throughout this wild scene with fidelity,' he says, 'would be impossible. At intervals, a shriek or groan told, that men were falling around me; but it was not always that the tumult of the contest suffered me to catch these sounds. *A constant feeling to the centre of the line, and the gradual diminution of our front, more truly bespoke the havoc of death.* As we moved, though slowly, yet ever a little in advance, our own killed and wounded lay behind us; but we arrived among those of the enemy, and those of the Spaniards who had fallen in the first onset: we trod among the dead and dying, all reckless of them.' p. 161,

A description follows of the field of battle on the morrow. It is more laboured, and therefore, though full of horrors, less affecting than the few simple touches which tell so much in the above picture. We must, however, notice one impressive circumstance.

'I was much struck with one affecting, though simple proof, of the attachment of our Peninsular allies: the hands of vast numbers of the British corpses had been clasped together in the attitude of prayer, and placed by the Spaniards in the manner they superstitiously imagine it important to lay out their dead.' p. 165.

The Highlander, after having escaped in every action during the successive Spanish campaigns, besides getting home alive from Walcheren, received a wound, which for the time disabled him, in the murderous and unprofitable battle of Toulouse. The 42d led the attack, supported by the 79th and 91st; and their loss was very considerable in the beginning of the conflict; but 'all, as yet, was in the ordinary way of battle: what followed,' adds the honest corporal, 'was *more deadly than Burgos.*' They had received orders to file by companies up the face of the side of the road, to charge the enemy's breastworks and redoubt in front: they obeyed, but it was on their hands and feet.

'As soon as the enemy observed us forming our line, in a moment they opened upon us a most tremendous fire of grape, shells, and small shot, that mowed down our ranks as we formed them. It was shocking to see the carnage that was made on this spot. Maccara could hardly get the right wing formed; it was mostly all cut off before the men got to the works, although the distance was only 200 yards. I belonged to the right wing: it was, for all the world, like a target to the enemy; for we received their first fire; and it raged most

dreadfully. The smoke and fire obscured the sky; the cannon and musquetry roared like thunder; and many a hero fell to rise no more.

‘ As soon as the wing was about formed, the Colonel went off at the charge with us, cheering all the way, and the left wing followed in the same gallant style. All the troops who saw us start, cheered us, and “ Bravo, forty-second,” could be heard above all the noise of guns. “ Hurra!—Hurra!—Hurra!” sounded on all sides of us, from the division, Portuguese, and Spaniards: all saw the work of death we were going on; all saw our men fall like the fruit off an apple-tree, when shook by the boisterous blast of the sky. I had escaped hitherto in all the actions I had been in, but I had no hope now of leaving the field alive. The shot was whizzing past us like hail; most of the right wing that were killed and wounded, received two, three, and some several shots at once. The man on my right hand received six grape shots in his body, and fell like a log; and his brother, on his other side, was wounded at the same time. When about fifty yards from the redoubt, I received a shot through my right arm, and was obliged to halt; but I was almost sure of receiving another before I could get under cover. I went to the rear a few yards, (my arm hung motionless by my side,) and lay down in the furrow of two rigs, thinking this might afford me some cover. I had hardly stretched myself on the wet ground, when a round shot from a cannon covered me almost wholly over with earth; then I started to my feet again, and made for the road we had marched from, knowing that I would have good cover there. My wound bled very much. I could not get it bound up. I had about half a mile to walk to the ground the surgeons were on; but I was obliged to halt by the way, I became so weak from the stream of blood flowing down my arm. I was several times so dizzy, I could with difficulty stand and look round me; then I would become sick and languid. I was parched up with thirst, but no water could I get.

‘ At this moment our artillery were passing me, making for the position we had taken up: one of them dismounted from his horse, seeing the state I was in, and gave me a draught of wine out of his canteen. I bade God bless him. “ You deserve it,” said he, “ if it was gold you could drink, for you have fought hard: away with you to the doctors; there are crowds of the 42d about them, down at those houses which we passed.” Again I thanked this brave artillery-man: he clapped spurs to his horse, and was off after the guns.

‘ I revived very much after I had swallowed the wine, and made the best of my way for the houses he pointed to. It was full two hours before the surgeons could look at my arm; they were amputating legs and arms so fast, and so many, it was very lamentable to be two hours the spectator of this sight.’

The strength of the regiment, when they marched out from camp in the morning, was about 550 rank and file; ‘ all good soldiers as ever belonged to the 42d—the most self-conceited regiment in the army—a regiment that thought and said, there

was no regiment under the Crown like them—men that would not take a word, when drinking in tap-rooms, from any soldier, but in an instant up and box him—men that reckoned it their pride to conquer or die: and this was the day that was to try them.' Their loss was no less than 27 officers and 414 privates in killed and wounded.

' On the third day, the head-surgeon came and looked at our wounds, and told us, hospitals were getting ready for us in Toulouse, and that peace had been made before the battle was fought. I cannot tell how this news affected me; I was sick and wounded, and I thought on the thousands who had fallen a few days before. My period of service was up, and I cast my eyes on my native land; but all was dark and disheartening. Ten years, the best of my life, had been spent among the lowest of the army; my habits were fixed, I thought, and a soldier I must continue. I had, in that time, lost all my family but one brother: still he was my brother, affectionate and kind; and my country was dear to me even in this poor and miserable plight I now lay in. Darkness fell upon me, as a thousand schemes engaged my thoughts: at length sleep stole my senses, and I had some dozing, dreaming naps;—the visions of by-gone days, battles, places, home, my wound, poor, friendless, and maimed, perhaps for life:—these were my dreams.'

And this is War! We will not trouble our readers with reflections, but cordially recommend the poor Soldier's artless narrative to their special notice; while, to what we have said of the Officer's volume, we need only add, that, waiving the false sentiment, its author is a very agreeable traveller, and seems not an unamiable man. To his *Recollections of the Peninsula*, this one should be added, that it has all ended in the setting up of Ferdinand and the Monks!

Art. VI. *Journal of a Ten Months' Residence in New Zealand.* By Richard A. Cruise, Esq. Captain in the 84th Reg. Foot. 8vo. pp. 322. Price 10s. 6d. London, 1823.

THE object of this Ten Months' detention in New Zealand, was, to obtain a cargo of timber fit for masts of large ships. The cowry-tree, which affords it, is described as having a leaf not unlike that of our box-tree, but much larger; it produces a cone, and yields abundance of resin: it rises frequently a hundred feet without shooting out a branch, and then spreads into a head almost as umbrageous as the lime.

Among the natives with whom they were brought into frequent contact was George, the leader in the massacre of the crew of the Boyd. When passing by the wreck of that ship, in company with some of the British officers, he pointed at it, and

in his broken English said, 'That's my ship; she is very sorry; she is crying.' But in no instance, adds Captain C., did he express any compunction for the horrible crime. Could this be rationally expected, when the provocation which led to this act of revenge, must, to the mind of a savage, have justified its atrocity? George persists in declaring, that Captain Thompson twice inflicted corporal punishment upon him, for having refused to work in common with the other sailors during the voyage; after which, it appears to have been madness to put confidence in the natives. In almost every instance of similar outrage on the part of savage nations, the Europeans have proved to have been the aggressors. Incalculable is the obstruction which the wanton misconduct of sailors and traders has created, to the progress of civilization. Barbarians who have never had any previous intercourse with the whites, are almost universally friendly. It is true, that sometimes offence may be unwittingly given through ignorance of their customs and manners. Permission ought in all cases to be obtained by suitable presents, before entering upon a chieftain's territory. Through neglect of this precaution, a neglect which is considered in the light of an injury as well as an insult, many a life has been sacrificed, when an axe, or a few nails, might have purchased the good-will and won the confidence of the people. Those who have first come in contact with savages, have been apt to trust too much to the effect of fear, and to their own superior physical force. But the first impression of fear soon wears off, and treachery is generally, sooner or later, a match for strength. Kroko, a New Zealander, pointed out the place where Captain Cook had been attacked by the natives, and gave a minute detail of the massacre of part of the crew of Morion's ship.

' He said that the natives, exasperated against the French captain for having *burned two of their villages*, determined on revenge; and, concealing every hostile disposition towards him and his people, pointed out a place to haul the seine, and offered to assist the sailors in doing so. The arrangement of the plot accorded with the treachery of the proffered kindness. Next to every white man was placed a New Zealander; and when all hands were busy pulling the net, a sudden and furious attack was made upon the unsuspecting and defenceless Europeans, and every one of them was murdered.'

After such an act as this, the fear of retaliation forms an almost insuperable obstacle to re-establishing a confidential intercourse. Captain Cruise states, however, that the mild and friendly manner of the soldiers succeeded in removing the distrust and prejudices of the natives.

* The exercise of troops was at all times a spectacle highly gratifying.

ing to them. They were astonished that so many men could execute, with such precision, the different movements at the same instant ; and they observed of the firing, " that all the soldiers were the same as one man." As their dress and duties were different from those of any white people whom they had before seen, the New Zealanders could not be persuaded that they belonged to the same tribe as the rest of the crew ; and when they occasionally went on shore to amuse themselves in the neighbouring villages, the people collected all their muskets for them to perform their firelock exercise ; an exhibition with which they were so pleased, that they often rewarded it with some acts of kindness or generosity.' p. 146.

' If, on our arrival, the people felt a friendly disposition towards us, it was now considerably increased : mutual confidence was perfectly established. To the hut of the New Zealander and to his humble fare the white man was ever welcome, and, as a guest, his property was sacred from violation. It is, perhaps, right to observe, that a moderate liberality was always exercised in the distribution of presents, and it was an established rule, not to receive any thing in return ; but certainly, that liberality was otherwise well repaid, and we had the satisfaction to think, that not only a high degree of respect for the British character was excited among the natives, but that we carried with us, at our departure, their general good wishes, and the sincere and disinterested regret of many individuals.' p. 154.

' It has appeared in the pages of this journal, that during a stay of ten months in New Zealand, a constant intercourse took place between the people of the ship and the natives ; and that distant excursions were made by different individuals into the interior and along the coast, without any unfortunate consequences. From personal experience it is but justice to the New Zealanders, to add a particular testimony to their character. Two officers of the detachment of the 84th regiment, being provided with a private boat, rowed by two soldiers, and having fewer avocations to detain them on board than the generality of persons belonging to the Dromedary, went on various shooting or other excursions into the country, which brought them in daily contact with the natives, whose assistance was always at their command. When badness of weather or other circumstances obliged us to seek food or shelter among them, an appeal to their hospitality was never made in vain. Perpetually at their mercy, if they chose to misuse us, not a single insult was ever offered to one of our little party ; the most trifling article was never stolen ; and we often experienced acts of generosity and disinterestedness from them, which would have done honour to a civilized people.' pp. 303, 4.

Capt. Cruise states, that though the New Zealanders make no scruple of thieving any thing they can conceal, when they come on board our ships, ' still, when the European goes among them, and commits himself and his property to their protection, he may place implicit confidence in their honesty

'and honour.' On their visit to Wevere, the brother of Tetoro, one of the most civilized and enlightened of the chiefs, their baggage was immediately put under the verandah of the storehouse, and *tabbooed*. And, says the Writer,

'though our guns and powder-flasks, which to them were the greatest temptation in the world, lay at the mercy of the natives, not a single article was lost, nor did any one of them attempt to enter our tent without permission.' p. 29.

It is not, however, quite clear in this case, whether the property would have remained untouched, had it not been consecrated or tabbooed. Superstition here came to the aid of honesty. But the hospitality of the chiefs was honourably manifested in taking this method of securing the baggage of their guests. The power of the *taboo* was very usefully manifested on another occasion. When the Prince Regent schooner anchored in the river of Shukehangā, so many war canoes, filled with men, surrounded her, that the commander, whose crew consisted only of nine persons, was not a little alarmed at his unprotected situation.'

'But his apprehensions were soon removed by a chief named Moodooi, who came upon deck, and *tabbooed* the vessel, or made it a crime for any one to ascend the side without permission. The injunction was strictly attended to during her stay in the harbour; while Mowhenna, the chief of the tribe in the immediate neighbourhood of the Heads, daily presented the people with several baskets of potatoes, and extended the same liberality to the boats of the Dromedary, when they accidentally went on shore.' p. 88.

The people of Shukehangā are represented as apparently of more industrious habits, milder manners, and far more under the control of their chiefs, than those at the Bay of Islands.

During the stay of Capt. Cruise in the Island, the Rev. Mr. Marsden made an excursion in a canoe up the Wydematta, intending, after navigating that river as far as possible, to walk to the Bay of Islands. He arrived safe at Parro Bay, having been twenty-three days upon his journey from the river Thames to the Bay of Islands. 'During that time he had suffered much fatigue and many privations, but had been universally well received by the different tribes he encountered.' The protection which the Missionaries enjoyed was nevertheless considered by our Author as very precarious, being maintained at the expense of much forbearance and humiliation. This opinion, subsequent events have in part justified; yet still, they have been able hitherto to stand their ground, and some of the natives are stated in the recent

accounts, to manifest a very favourable disposition. An interesting anecdote is given in the notes to the present volume, of fidelity in a native domestic. Mr. Hall, one of the settlers sent out by the Church Missionary Society, had resided on the banks of the Wytangy about six months, when some of the natives one evening suddenly rushed into his house, knocked down both him and his wife, plundered him of every thing they could lay hold of, and then departed. The cause of this outrage does not appear.

' When he had sufficiently recovered his senses to see the extent of his calamity, his infant and only child was missing. A native girl was nursing it at the time the house was attacked, and, alarmed for the safety of her charge, she covered it with her mat, and crossing the Wytangy in a canoe, concealed herself in the woods. At the end of two days, when every thing was quiet, she brought back the child in perfect safety. She still lives with Mr. Hall, and when Europeans visit his house, they generally testify their sense of her fidelity by making her some trifling present.' p. 311.

Two years and a half after this, the settlement at Kiddeekiddee appears to have remained undisturbed, and Mr. Leigh, a missionary sent out by the Wesleyan Society, found good wheat, barley, oats, beans, peas, and vegetables of all kinds here in abundance. Capt. Cruise gives a very favourable character of one of the natives, named Wheety, of whose steady fidelity they had repeated proof. When the ship got under weigh, Wheety came upon deck, and took leave individually of almost every one in the ship.

' He had been so general a favourite, that there were few from whom he had not received a present; and now, rich in his own estimation and that of his countrymen, he expressed his intention of going back to Shukehang, of building himself a house as much like the Europeans as he could, and of living in their manner. He had long laid aside his native customs and prejudices, and often remarked that *New Zealand would one day be the White mens' country.*' pp. 275, 6,

If the present unpretending volume has not added much to our information respecting the inhabitants of New Zealand, yet, we are not inclined to depreciate any work which gives us, as this does, the result of personal observation. At the same time, had the metereological observations been thrown into a table at the end, the substance of the Journal might have been comprised, without lessening either its value or interest, in a volume of half the dimensions.

Art VII. *The Duke of Mercia*, an historical Drama. *The Lamentation of Ireland*: and other Poems. By Sir Aubrey de Vere Hunt, Bart. 8vo. pp. 292. Price 10s. 6d. London. 1823.

ON the first appearance of a new candidate for literary honours, it is the readiest, if not the fairest method of trying his merits, to compare him with his predecessors; but, in a second publication, he is liable to be compared with himself. The Public are, perhaps, somewhat unreasonable in demanding that he should not merely equal, but surpass the maiden effort of his pen. *Encores* are dangerous experiments for the fame of the performer; and though, in literary performances, the subject is changed, the voice remains the same. Yet what successful poet ever had the pusillanimity or the magnanimity—call it which you will—to content himself, like Orator Hamilton of single-speech memory, with the fame of a first production?

Of Sir Aubrey's former volume, our readers will have in recollection, that we reported in very favourable terms; nor are we in the least disposed to retract or qualify the commendation bestowed upon "Julian the Apostate," although its Author must prepare himself to find that the Public will take their estimate of his talents from the average as it were of the two works; and if the second production be not equal, it will consequently lower the calculation. By this process the fame of Lord Byron has undergone a very considerable reduction, his latter works being so much subtracted from the value of his earlier works, on which they are a dead weight.

At the time that Julian fell into our hands, an historical tragedy of any dramatic merit was something new and rare. With the exception of Mr. Milman's Fazio and Lord Byron's didactic tragedies, there had been nothing of excellence, we believe, of this kind since Miss Baillie's plays *on the passions*. Within the past eighteen months, however, there has been an amazing supply of this species of poetry, and the rival and clashing claims of the competitors would not be very easily adjusted. As for those who have avowedly written for the stage, we leave them to the decision of that tribunal to which they have chosen to appeal;—though a poet might as well carry his cause into the Court of Chancery, as regards either the competency of his judges, or the chances of a hearing. The lawyers may be indeed better critics than the players, and equity would be more likely to be obtained from a master than a manager. The folly of writing for the stage inflicts, however, its own punishment, as it infallibly vitiates the whole cast and character of the composition *as poetry*.

But there have been put forth some two or three tragedies, which, though not entirely to our taste, will require more distinct notice at some future period. We must confine ourselves at present to the volume before us, and shall enable our readers to judge how far the Author has supported the brilliant promise of his "Julian the Apostate."

The subject *ought* not to be considered as ill-chosen, unless the prejudice which renders it unattractive, is reason good against the choice: it is taken from English—or, must we say? from Saxon history, the principal personages in the drama being Edmund Ironside, and his brothers, and Canute the Dane. Now, we know not how it is, but these our barbarian progenitors excite extremely little interest either in or out of history. Mr. Bowles has lately fallen into "the grave of the last Saxon," and we would have his juniors take warning by his fate. Even the Author of Ivanhoe has failed, we think, in the attempt to make his English readers better acquainted, or more sociable with their Saxon and Norman ancestors. The young Jewess is the heroine; for the name of Cœur de Lion himself is pronounced with more respect by the Mahomedans at this day, than by his countrymen. There is, moreover, a finical distaste for the good old Saxon names, which has been caught from the French. Mr. Bowles was afraid to use the name Magnus, and so substituted that of Marcus, as he said, for euphony's sake, though nothing in this respect was gained by it. Sir Aubrey has distributed among his personages, the names of Edric, Uthred, Edwy, Alitha, Ethelmar, Anlasse, Gothmund, Sigiferth,—which have, it must be confessed, a somewhat uncouth appearance in the groupe, but are surely as euphonous and fit for poetical use as Frederick, Arthur, Edward, Hamlet, or Macbeth; while in Edmund, and Emma, and Eustace, history has furnished him with names which rival any of the favourites of verse. The poem opens with what the Author entitles 'Introductory Scenes,' in which the old Danish king Sweyn (who does not appear in the subsequent parts of the poem) lands with his son Canute and his train, on the coast of Cornwall,

‘ Timeless to save, yet timely to avenge.’

Gunilda, the daughter of Sweyn, meets them, in a state of distraction, occasioned by the butchery of her husband and children by the Saxons, and lives only to tell her wrongs. Part the first opens with a scene in the Palace of London, in which Edmund Ironside announces to the assembled nobles, that the King his father had appointed himself and Edric, his brother-in-law, joint regents of the kingdom. This intimation is received with great dissatisfaction, so far as relates to the ap-

pointment of Edric, whose character is regarded with well-founded distrust;—

‘A man of a most admirable presence,
Subtle of wit, and eloquent of speech,
Of station high, most noble in alliance,
Second to none for riches, and, with all,
Unbending in his selfishness; cool, crafty,
Scorner of truth, heartless, inexorable,—
In fine, a man without a conscience.’

Edric enters unperceived, so as to overhear part of his character, but smothers his resentment. In the following scene, his ambitious designs are developed, in a conference with the Earl of Cornwall, his friend and partizan, who whispers him that

‘There are among our nobles, men who recognise
Queen Emma’s beauty and Duke Edric’s wisdom,
And may be wrought upon to wish them mated.’

In Part the Second, Edmund discovers to his friends, and to Edric, an attachment which he has formed to Alitha, the ward only, as he supposes, but, as it appears, the young wife also of a Danish noble. Edwy, his brother, has fallen in love with the same lady; and Edric contrives that they shall meet, in the hope that a quarrel may ensue between the rivals. The issue is, that Sigiferth gets killed by Edwy; Edwy is severely, but not fatally wounded by his brother, and the young widow is led off by the conqueror. We cannot say that these scenes are either very pleasingly or very vigorously written. The language of Edwy is offensively coarse, and the cool atrocity with which he first assassinates Sigiferth, and then attacks his own brother, is involuntarily resented by the reader; nor can the Poet escape the charge of being an accessory before the fact, for he ought not to have wantonly married Sigiferth to his ward, when he knew the bloodshed it must indispensably cost to make Alitha a widow. The Second Part closes with a Council of State, in which Edmund peremptorily declares his determination to put an end to the negotiations with the Danes, and to take the field on the morrow.

In the first scene of Part the Third, Edric makes his suit to Queen Emma, who coquettes with him, but intends to make a conquest of the royal Dane, if she can; in which of course she succeeds, and Edric is, in the sequel, contumeliously dismissed. In the mean time, the battle of Ashdown is fought, in which Edwy and Northumberland are slain through the treachery of Edric, and Edmund escapes only by flight. The cause of the battle is not, however, so clearly made out as it might have been, and Dane is opposed to Dane in the two armies some-

what unnaturally. There is too much despatch too in the disposal of these mighty events, and the Danes have been in London some time before the reader can be aware that they have reached Romford. By the way, how the Danes came to land at Cornwall, and to fight this first battle in Essex, is not explained. The Part closes with a scene between Canute, Emma, and Edric, in which the latter receives his *congé* from the lady, and is basely treated by the foreigner whom his treachery has put in possession of the capital and his royal mistress.

Edric now resolves on humbling himself to his brother Edmund, and playing the penitent. Ironside has rallied his partizans, and is some fifty miles off 'in the mountain-den of the 'dead fox, Northumberland.' It is unfortunate that there are no mountains within fifty miles of the metropolis, or of Ashdown. Sir Walter Scott would have explored the country, before he sketched the story. Edric finds Edmund on the eve of his marriage to Algitha, and a love-scene ensues between the bride and bridegroom, followed by a masque, which contains some elegant poetry: but it is impossible to forget, as Edmund himself does, that he is a fugitive and 'crown-less king,' not in a situation to marry with prudence, and certainly no longer competent to banish another from the soil. In the concluding part, Edmund sends a challenge to Canute, to terminate the quarrel by single combat. The Dane bravely accepts it. They meet, and Edmund at length strikes down his antagonist, shattering his sword, but bids him take another. Canute invokes some valiant arm to rid him of the shame of defeat; and Edric, catching the word, stabs his brother in the back, for which Canute unceremoniously orders him to be instantly executed.

We must, we believe, reluctantly admit, that the obvious defects in the conduct of the story, are such as no occasional beauties in the composition could redeem; and yet it is evident, that the Author has relied on the interest of the events for his success. The only character in the drama is Edric, and this is an unnatural one: the rest are shadowy outlines. But the truth is, that there is nothing like the grace, and elegance, and spirit which were conspicuous in Julian. If "the Duke of Mer-
"cia" be not an earlier production, it must be a very hasty one, and Sir Aubrey has, in either case, committed an indiscretion. We are persuaded that we shall do the Author a kindness by taking our extracts from the minor poems. Among these there is an Ode to April, which we feel pleasure in transcribing, as it breathes the spirit of the month and of poetry.

• ODE TO APRIL.

• Sweet April month ! that, like a gentle maid,
 Comes't with a changeful look, as half afraid,
 With all thy train of buds, young Flora's daughters,
 And balsam-breathing airs, and bubbling waters ;
 Now walking brightly through the sunny hours,
 Now, shadowy, hid behind a veil of showers :
 Oh ! how I love thy blush of delicate bloom,
 And that young breath of thine of faint perfume—
 And all those swift varieties, that glance
 Charms ever new from thy mild countenance :
 Still beautiful, whatever they express,
 In kindling smiles, or touching tearfulness !
 Now, in thy secret places,
 Where Nature tends thee with her sylvan Graces,
 Thou lovest to dwell ;
 Down in the bosky dell,
 Where the stream lapses from its shadowy well,
 Mark'd by the willow-bush that silent stoops
 O'er the cool margin, and those briary groups,
 With wild fern mingled, where, in fury troops,
 Young rabbits gambol, and the hare sits still,
 Screen'd by the golden-thronging daffodil,
 These are thy haunts—and thou hast leisure hours
 To clothe with bloom the blackbird's vocal bowers ;
 And thou hast some to spare
 (King-cups and daisies) for the wild deer's lair ;
 Where the gorse spreads a wilderness of bloom ;
 Or on the lonely heath—or in the gloom
 Of some old wood, whose glades of sunny moss
 Dark, ivied oaks stretch their great arms across.
 Thou lovest, too, on some high-bosom'd hill,
 Thy youthful lap to fill
 With cowslips, and to woo
 The morning sun, and the soft evening dew,
 With scatter'd violets, and from primrose-banks ;
 While, with his starry ranks,
 The pale Narcissus, from the neighbouring mead,
 Steals to the upland air his fragrant head.

• Blithe April ! like another Hebe, bringing
 Sweets in thy cup—in primal freshness springing
 From the cold bosom of a rugged nurse—
 The Psyche of the kindling universe !
 Although the task be thine
 Some careless wreaths to twine
 For thy maturer sister's radiant brow,
 That steals apace upon thy footsteps now—
 (Enchanting May)—yet, in thy virgin eye,

And temperate movements, and young purity,
 Thou hast a quiet charm, more exquisite
 Than all her glories in the blaze of light.
 Nor are thy walks confined
 To the free wilderness ; amid mankind
 Thou mak'st thy footprints visible in flowers,
 And thy breath palpable from cultured bowers.—
 The garden-ground is thine, and those sweet beds
 Where Flora pillows her young children's heads—
 The many-tinted hyacinths are there,
 Giving their odours to the lavish air—
 And the dark-smother'd violets, that lie
 Wrapping their sweets in their own privacy—
 The polyanthus, from his cushion'd bed,
 Mingling all tints, exalts his varied head—
 Auriculas, like some soft-scented beaux,
 Stand round the parterre, in well-powder'd rows—
 From her green shining bush
 The Indian-rose looks round, with a faint blush—
 Just where the green-house stands, a glittering mass
 In bright relief, starting from shrubs and grass :
 Coy periwinkles, too,
 Beneath their leaves peep out with eyes of blue—
 And, through the thickets of green underwood,
 The warrior wallflower lifts his crest of blood.—
 How beautiful each ! but oh ! 'twere vain to tell
 All those fair ministrants of sight and smell.
 Behold ! the throne of Spring ! Nature's proud mart !
 Deck'd with the brighter jewelries of art !

- And those who walk the farm may find thee there,
 Benignant month !—for thine is still the care
 Of the young corn-blade, struggling to the birth
 Through the dark tilth of earth ;
 And, when the small lambs bleat, thou tend'st them well,
 Leading the totterers to some shelter'd dell,
 Till the sun warms them ; and the teeming kine,
 When the young calf is at the heel, are thine ;
 And, then, thou mak'st the juicy herbage grow
 Till the swoln udder gives the milk to flow.
- The world's increase, the springs of life, to thee
 Belong, sweet nurse of immortality !
 The breath of love is on thy lips ! the light
 Of an imperishable hope is bright
 Within thine azure eye ! First-born of Time,
 Sweet April month, I hail thee in thy prime !' p. 231.

This is worthy of the Author of Julian ; it has all that classic elegance and gentle feeling which constituted the charm of the

best passages in that poem ; and shews, that Sir Aubrey does injustice to himself when he deserts this his proper style. There are some very beautiful Sonnets : the following two, in particular, will, we imagine, please our readers.

• THE FAMILY PICTURE.

With work in hand, perchance some fairy cap
 To deck the little stranger yet to come ;
 One rosy boy struggling to mount her lap—
 The eldest studious, with a book or map—
 Her timid girl beside, with a faint bloom
 Conning some tale—while, with no gentle tap,
 Yon chubby urchin beats his mimic drum,
 Nor heeds the doubtful frown her eyes assume.
 So sits the mother ! with her fondest smile
 Regarding her sweet little ones the while ;
 And he, the happy man ! to whom belong
 These treasures, feels their living charm beguile
 All mortal cares, and eyes the Prattling throng
 With rapture-rising heart, and a thanksgiving tongue.'

• JERUSALEM. FROM A DRAWING.

And sit'st thou there, Oh lost Jerusalem !
 Bow'd down, yet something still of royal state
 Ennobling thee in ruin ? Thee the weight
 Of age regards not : thou art as the gem
 Undimm'd by time—yet is the diadem
 And thrones, that made thee like the common great,
 All perished, and thy people desolate ;
 Thy holiness a scoff, thy power a dream !
 The arm of the Omnipotent is on
 Thy guiltiness ; a living death art thou,
 An all-enduring miracle ; for God
 Hath set, in record of his slaughter'd Son,
 His ineffaceable seal upon thy brow,
 And cursed the land a dying Saviour trod.'

Art. VIII. *A Tribute of Parental Affection to the Memory of a beloved and only Daughter.* Containing some Account of the Character and Death of Hannah Jerram ; who died May 9, 1823, aged 23. Drawn up by her father Charles Jerram, Vicar of Chobham. 12mo, pp. 288. Second Edition, Price 5s. London, 1824.

SINCE the publication of Mr. Gilpin's "Monument of Parental Affection to his Son," we have not read any thing so affecting as the narrative contained in this instructive memorial. Miss Jerram's character appears to have been in the highest degree exemplary, and to have been distinguished by some traits of uncommon feminine sweetness. Her fortitude in con-

cealing pain, and her self-denial under all circumstances, were such as must, we believe, be considered as peculiar to women, and yet rare in them. In her, the effects of early religious culture were fully realized, and we are extremely glad to find her excellent father expressing his firm persuasion—a persuasion ‘ founded not only on the connexion between cause and effect, and the declarations contained in the Scriptures, but on a considerable experience in educating youth, and a long attention to what is passing in the religious world,—that the future life and character of most persons may be traced to the manner of their being brought up.’

‘ I say,’ adds Mr. Jerram, ‘ *most persons*, for I am aware that this rule, like all others, admits of exceptions; but I have scarcely ever had an intimate acquaintance with the interior of a family, without being able, pretty correctly, to divine in what manner the young inmates of it would turn out.....No ground pays better for cultivating than that of the infant mind, both as it respects the quality and the quantity of fruit; and it as seldom occurs in the moral as in the natural world, that the reasonable expectations of a harvest are disappointed, where proper means had been employed to secure it. I have often thought that, if the same good sense were shewn in the cultivation of the infant mind as the husbandman discovers in the management of his farm, it would be as rare an event to see a total failure in the former as in the latter. God “honours those who honour him;”—and every where it will be seen, that “the hand of the diligent maketh rich.”’

The experimental advice which is offered by the much respected Writer to parents and instructors, is most judicious and salutary; and the volume will answer an important purpose, if these hints of a father should gain attention in quarters where treatises and strictures on education are read with incredulity as mere ideal theories. Mr. Jerram’s remarks on Confirmation are of course intended for members of the Established Church. We cannot refrain, however, from the passing remark, that although Confirmation is rejected by Protestant Dissenters as a sacrament or means of grace, still, provision is made by the constitution of Dissenting churches, for the very same thing that confirmation is represented by pious clergymen to have for its object. The public profession of religion which is required alike in Pœdobaptist and Antipoedobaptist churches, answers in all respects but that of the episcopal ceremony of imposition, to the following description.

‘ As soon as it is supposed that the mind is properly stored with Christian knowledge, and the heart duly influenced by spiritual principles, and the habits formed by holy living, we are invited to make a public profession of our faith in Jesus Christ, and to seek an

increased portion of the influences of the Holy Spirit, by earnest prayer and the primitive custom of laying on of hands, that we may "continue Christ's faithful soldiers and servants to our life's end." We are next called upon to bind ourselves, by the most affecting and sacred tokens, to perpetual fidelity to our "Lord and Master," and to enter into the most intimate union and fellowship with him, by partaking of elements which represent the body that was crucified, and the blood which was shed for our eternal salvation. And in order to keep up a perpetual memory of these inestimable blessings, exalted privileges, and solemn obligations, we are required from time to time, to repeat the sacred ceremony, which is pregnant with such affecting considerations and beneficial results.'

Now, on the one hand, it is desirable that it should be known to those of other communions, that this is precisely what is intended by a person's joining a Dissenting church; for, though a mystery is sometimes attached to that transaction, we apprehend that the theory of Confirmation will be found satisfactorily to explain and justify the practice of the Dissenters. Had we nothing answering to this institution of the Church in our institutions, it would, we are disposed to admit, be a fair ground of objection. On the other hand, we think that this Scriptural view of the incumbent duty of making such 'public profession,' as binding upon all persons without exception who have been competently instructed into the truths of Christianity,—unless a moral disqualification for performing a duty, can be held to annul the obligation,—this view of the duty which the forms of the Church and the principles of Nonconformity alike embrace, it is of the utmost importance to instil into the minds of the young. The too common practice of deferring this step till a mature or advanced period, rests upon a very mistaken view of the matter,—as if a personal confession or profession of Christ were an optional thing; as if the ordinance of the Lord's supper was not so much a means of grace, as a reward or premium reserved for a certain stage of religious proficiency; as if this alone of our spiritual privileges lost, under that view, its character as a duty. The consequence of its not being pressed upon the young as specifically their duty, is too plainly seen in the scanty proportion of the congregation who, for the most part, are found included in the church,—a fact which sufficiently indicates the existence of error somewhere. The truth is, that what is, on a mistaken principle, indefinitely deferred, is not likely, in the greater number of instances, ever to be performed; for the false view is but too likely to operate through life, while all the obstacles which indecision,

false shame, indifference, scepticism, or fastidiousness can oppose to the step, act with tenfold force in after years.

But to return to the subject of the Memoir before us. Exemplary as was Miss Jerram's character in every point of view, and unmixed as was her reliance for salvation on the atonement and merits of the Saviour, she underwent a conflict with the King of Terrors, which exhibited the very reverse of that calmness and composure that might have been anticipated by her friends. She was filled with dreadful consternation: her father describes it as such an internal tempest as he had never witnessed. The suddenness with which the summons came upon her, and the consideration of 'the infinite stake she had in the event of a single moment,' for a time overcame all her fortitude, and rendered her unable to derive comfort from the promises of the Gospel. The circumstances admit of a satisfactory explanation, viewed in this light. At the same time, we think that there is scarcely room to question that the nature of the disease might be assigned as an adequate cause of the extreme distress and agitation which Miss Jerram suffered. To attribute to religion the power of suspending or counteracting the natural effect of disease, would be assigning to it a miraculous operation in ordinary circumstances, for which the Scripture affords no warrant. And yet, unless we suppose this, we must be prepared to expect that the symptoms of disease will shew themselves in a similar manner, whatever be the religious character of the individual. Nor have we any more reason to expect that pious persons shall be uniformly exempted from diseases of the specific kind which occasion such physical distress and agitation, than that they shall be preserved from insanity or delirium. In Miss Jerram's case, the paroxysm was succeeded by a state of the greatest composure, and her actual dissolution was preceded by a frame of mind serene and even cheerful in an unusual degree. She was perfectly sensible of the approach of death; and many minute particulars are mentioned to shew 'that her tranquillity and undisturbed repose of mind did not arise from the flattering hope of ultimate recovery, but from a settled confidence in the safety of her case, and a firm hope of a happy immortality.' That she survived long enough to exhibit this genuine effect of the assurance of faith, was, as regarded her parents, a very merciful and consoling circumstance. But had it been otherwise, doubly painful as would have been the recollection of her sufferings, there could have been no reason to doubt of the safety of her state. There have been instances in which individuals of the most exemplary piety have

been permitted to sink under the paroxysm, without an interval of ease and serenity ; the extreme agitation of mind produced by the physical distress, incapacitating them to the last, for giving evidence of their sure and certain hope of blessedness. We have reason to believe, that for wise ends, though often inscrutable by us, such instances are permitted to occur ; for even the specific character of the disease which destroys life, is included in the appointment of Divine Providence. One very obvious lesson to be derived from them, is to guard us against laying that undue stress which we are prone to do, on death-bed scenes. But it is important to remark, that, when the reason is not actually disturbed, the agonizing conflict is attended by no interruption of the exercise of faith, so far as regards the truth and efficacy of the principles which have been embraced and maintained through life, but merely of the "peace and joy" which spring from believing. It is hope, and not faith, that suffers the awful eclipse. Mr. Jerram has very judiciously pointed out this distinction ; and 'no sinking mariner,' he says, 'ever clung to the last plank with so much eagerness' as his daughter did in the extremity of her agony to the cross of Christ. The influence of Christian principles is, indeed, not less *really* manifested by such a state of mind, under the circumstances of bodily disorder, than when the disease admits of the patient's maintaining his natural composure, and enjoying the steady assurance of salvation.

We have room only to add our warmest recommendation of the present memoir, as adapted to leave the most salutary impressions on the minds of the young.

Art. IX. 1. *Sylva Britannica* ; or Portraits of Forest Trees distinguished for their Antiquity, Magnitude, or Beauty. Drawn from Nature, and etched by Jacob George Strutt. folio. Nos. I to V, 15s. each; proofs, 1l. 5s. London, 1823.

2. *Sylva Florifera* : the Shrubbery Historically and Botanically treated ; with Observations on the Formation of Ornamental Plantations and Picturesque Scenery. By Henry George Phillips, F.H.S. 2 vols. 8vo. Price 1l. 1s. London, 1823.

THE man deserves well of society, who contributes to multiply or extend the sources of innocent pleasure ; and of all recreations, those afford the purest pleasure, which are connected with the love and study of any page of the great volume of nature. We are glad to perceive, that there is an increasing demand for works of this description ; and the more popular cast now given to such publications, indicates that their readers are

no longer confined to adepts or professors, but are found among persons who can give no more attention to the science than it can claim in the character of an amusement. These works must of necessity be of a slight and superficial character; but their moral value is at least equal to that of dry, technical publications, which exclude every reference to subjects connected with the imagination or the heart. There is, however, a distinct end answered by both descriptions of works: the one promote the advancement of science, the other its diffusion.

We have lately had occasion, in introducing our readers to the elegant novelty of a "Portable Flower Garden," to expatiate a little on the biography and language of flowers. We shall now shew that there are "tongues in trees,"—though botanists have in general seemed to have no ear for them. Bending with microscopic eye over the rich carpeting of Nature, they have overlooked (or must we say *underlooked*?) the more stately and majestic productions of the vegetable world; and they have been so much occupied with the seed, and the blossom, and the phenomena of fructification, as to bring down the oak and the beech to the level of the nettle and the bull-rush, confounding all gradations of rank in a most radical equality. Nor is this a mere paper theory, a hypothetical arrangement: the French botanists have actually put in force these laws of classification. In the *Jardin des Plantes* at Paris, the rights of flowers and the laws of nature have been so completely and daringly set aside, in deference to system, that we have trees and shrubs intermixed with herbaceous plants, perennials with annuals, native plants with exotics, alpine productions with aquatics; and this is called the *natural method* of Jussieu. Just so have we seen, in the disorder imposed by the alphabet, Homer and Horace ranged in a library by the side of Horne on the Psalms, and Byron's Works next to Burn's Justice. But dead men cannot quarrel: these are living things, having their predilections, local habits, and family character. Give us, we say, Nature's own arrangement in the meadow and the grove, and let flowers and trees keep their proper distance.

Mr. Phillips is already known to our readers as the Author of the *Pomarium Brittaicum*,* to which the present work forms a sequel. The fruit-trees are accordingly excluded from a place in these volumes; and among them the chestnut, the beech, and the oak, three of the most picturesque trees of

* Eclectic Review. N.S. Vol. xv. p. 166.

the British Sylva. For these the reader is referred to the former publication. The "Sylva Florifera" relates chiefly to the shrubbery, that most delightful feature of a pleasure-ground; but it comprehends within its range some of the nobler families, the natives of Alpine regions, and the pride of Italy. Mr. Strutt's work is of a biographical kind: he descends from the species to the individual. In the descriptions which accompany his portraits of the sylvan beauties of our native country,

' although the *minutiae* of botanical definitions are omitted as unnecessary, every circumstance of local connexion or traditional interest has been carefully attended to; and gratified,' we are told, ' will the Author be, should his performance inspire in the minds of those who may favour it with their attention, even a small portion of the pleasure which he has himself experienced, whilst haunting the woods and forests, intent on delineating those varieties and peculiarities of their noblest productions, which he has endeavoured to transfer to the following representations, with as much of the spirit of Nature as he could command, and with all the truth which minute remark and faithful imitation may, he hopes, lay claim to, without hazarding the imputation of presumption.'

We can easily imagine how pleased good John Evelyn would have been with our artist, and how he would have applauded both his pencil and his enthusiasm. Mr. Strutt, however, does not appear to want encouragement. The publication is under the patronage of the King; and dukes, earls, and bishops are amongst his subscribers. It was indeed a fortunate idea that led to the projection of the work, since it was sure to take with the Public, if competently executed; and both in the selection and treatment of the subjects, Mr. Strutt has displayed great taste and ability. The etchings are very spirited transcripts of the drawings, which are marked by great freedom, and yet display that accuracy which is less the result of minute elaboration than of feeling. In several of the plates, the back ground is supplied by very pleasing forest scenery. The Numbers already published contain the following subjects:

No. I. The Swilcar Lawn Oak in Needwood Forest. The Beggar's Oak in Bagot's Park. The Great Oak at Fredville in Kent. The Panshanger Oak.

No. II. The Chipstead Elm. The Tutbury Wych Elm. The Enfield Cedar. The Yew-tree at Ankerwyke near Staines.

No. III. The Salcey Forest Oak. The Abbot's Oak at Woburn. The Chandos Oak. The Oak at Fredville.

No. IV. The Four Sisters Chestnut-tree in Cobham Park. The Great Beech in Knowle Park. The Elms at Mongewell. The Lime-tree at Moor Park.

No. V. The Great Oak at Shelton, Shropshire. The Bounds-park Oak. The Moccas-park Oak. The Wotton Oak.'

In a work of this description, the Artist has obviously a much more difficult task, than if he had merely to present a specimen of the species : he has to portray the characteristic features of the particular tree, and the familiarity of the object lays him open to the criticism of every eye that has been accustomed to rest on the original. These etchings are strictly portraits, and as such they have peculiar merit : at the same time, they will be found to furnish admirable subjects for the pencil. Mr. Strutt obviously improves, as the work advances, in the dexterous management of the etching needle ; and the tasteful manner in which the work is altogether got up, does him great credit, and will ensure success. We regret that the letter-press is paged, as the engravings might form an acceptable graphical illustration of our county histories.—As a specimen of the interesting nature of the descriptive and historical observations which accompany the portraits, we shall give the account of

‘ THE SHELTON OAK.

‘ This stately tree stands on the road side, where the Pool road diverges from that which leads to Oswestry, about a mile and a half from Shrewsbury ; whose spires form a pleasing object in the distance ; whilst above them, the famous mountain called the Wrekin lifts its head, and inspires a thousand social recollections, as the well-known toast that includes all friends around its ample base is brought to mind by the sight of its lofty summit. The appearance of the Shelton Oak, hollow throughout its trunk, and with a cavity towards the bottom, capable of containing at least half a score persons, sufficiently denotes its antiquity. Tradition informs us that just before the famous battle of Shrewsbury, June 21, 1403, headed on one side by Henry IV. in person, and on the other by the gallant Henry Percy, surnamed Hotspur, Owen Glendower, the powerful Welch chieftain, and the firm adherent of the English insurgents, ascended this tree, and from its lofty branches, then most probably in the full pride of their vigour, reconnoitred the state of the field ; when finding that the King was in great force, and that the Earl of Northumberland had not joined his son Henry, he descended from his leafy observatory with the prudent resolution of declining the combat, and retreated with his followers to Oswestry

‘ The great age of the Shelton Oak, thus pointed out by the tradition which connects it with the name of Glendower, is likewise attested by legal documents belonging to Richard Hill Waring, Esquire, whose ancestors possessed lands in Shelton and the neighbourhood in the reign of Henry III. ; probably deriving them from Waring, son of Athel, a Saxon, who had land in the market-place of Shrewsbury before the use of dates was known. Among this gentleman’s title-

deeds is the following paper, subscribed, "per me Adam Waring," and entitled, "How the grette Oak at Shelton standeth on my grounde." [Here follows the transcript.] This extract will suffice to prove that the Shelton Oak was esteemed a *great* one within 140 years of the battle of Shrewsbury, and an object of remark to old people long before that period.

"The circumference of this tree at one foot and a half from the ground, is 37 feet; and at five feet from the ground, it is 26 feet."

Mr. Phillips's observations are of a very miscellaneous character: they cannot pretend to much originality, but some diligence has been bestowed on the compilation. The articles are conveniently arranged in alphabetical order. At the head of each is given its botanical description, according to both the Linnean arrangement, and that of Jussieu. The history of the plant is then given, beginning with the references to it which occur in the Scriptures or the Classics, and the date of its introduction into this country is also specified; we have then anecdotes relating to its cultivation, poetical illustrations, hints respecting its culture and uses, and other information of a botanical and domestic nature. As we cannot make room for an entire article, we must content ourselves with giving a few detached and desultory specimens of the amusing matter which these sylvan annals comprise.

The history of the Elm is very curious. No tree is more familiar to our citizens, or is now more universally to be found in this Island. The British Elms are scarcely less remarkable for their age, bulk, and beauty, than our native oaks; and yet, there is reason to believe that the Elm is a foreigner to our soil. Evelyn says, 'I have frequently doubted whether it be a pure indigene or translatitious; and not only because I have hardly ever known any considerable woods of them, but almost continually in-tufts, hedge rows, and mounds; and that Shropshire and several other counties, and rarely any beyond Stamford to Durham, have any growing in many miles together.' Since his time, the Elm has spread itself more extensively, but still, it is never seen in forests that keep their original character. It is found growing often singly, in the neighbourhood of cities, or in avenues and hedge-rows. In fact, Mr. Phillips affirms, that though 'a tree of such easy propagation, both from suckers and cuttings, that a single tree would be sufficient to stock the whole island' in a much shorter space than the time during which the Romans had possession of this country,—it scarcely ever springs freely from the seed, and therefore cannot be regarded as indigenous to the soil, without its involving an anomalous departure from the laws which pervade the vegetable kingdom. Its parts of fructification and its

fruit would then seem to be unnecessary, because useless organs. The Romans considered the Elm as the necessary support and friend of the Vine; and their belief that a sympathy existed between them, was so strong, that they seldom planted one without the other. The gravest Latin Authors style the Elm the husband to the Vine; and Ovid has an obvious allusion to the prevailing practice in the story of Vertumnus and Pomona.

' If that fair elm, he cried, alone should stand,
No grapes would glow with gold, and tempt the hand;
Or, if that vine without her elm should grow,
'Twould creep a poor neglected shrub below.'

Tacitus states, that vineyards were planted by the Romans in Britain; they would, therefore, naturally introduce the Elm along with the Vine. It was also, as well as the cypress, a funeral or monumental tree, and might be introduced for this purpose also. To the eye of an undertaker, it retains its ancient character. The Roman husbandman, too, frequently fed his cattle on its leaves.

Although an aboriginal of Barbary and of the South-eastern parts of Europe, it is stated to have been unknown in Spain, till Philip the Second introduced them from England. ' Spain ' owes her vistas, which are the pride of Aranjuez, Casel del ' Campo, Madrid, and its other royal demesnes, to the union of ' its Philip with Mary of England.' It appears to have been a favourite with royalty. Henry IV. of France planted an Elm in the Luxembourg gardens at Paris, which stood till the Revolution; and his great contemporary, Queen Elizabeth, is said to have planted one with her own hands at Chelsea.

' This elm stood at the upper end of Church lane, near the place where the turnpike now is, and was a boundary of the parish on the north side. It was felled, to the great regret of the neighbourhood, on the 11th of Nov. 1745, and sold for a guinea by the lord of the manor, who was no other than the worthy Sir Hans Sloane; which induces us to think that the tree must have become dangerous, or a nuisance to the road. It was 13 feet in circumference at bottom, and 6 feet 6 inches at the height of 44 feet: before the hard frost of 1739-40, which injured its top, it measured 110 feet from the ground.'

In the year 1600, Sir Francis Bacon planted Gray's-inn walk with Elms, eight of which were standing in the middle of the last century. The mall on the northern side of St. James's park was planted in the reign of Charles II., and some few of the original trees were standing at the beginning of the present century; but none are now left, that can lay claim to either an-

tiquity or beauty : from the diseased and stunted appearance which the older trees present, one would suppose either that they do not like the soil, or that they suffer, like other citizens, from the effects of the smoke-impregnated atmosphere. The Elm is said peculiarly to delight in fresh air, and in the reign of Charles II. St. James's park afforded it.

Mr. Strutt mentions a tradition connected with the Chipstead Elm, that in the time of Henry V., a fair was annually held under its branches. But this assigns to it a date more remote than either its appearance or the habits of the Elm warrant. It is no unusual circumstance for an honour of this kind to be transferrible ; and thus, as in the families of our hereditary nobility, the title never dies. The present venerable individual is 60 feet high, 20 feet in circumference at the base, 15 feet 8 inches at three feet and a half distance from the ground, and contains, notwithstanding its loss of some large branches towards the centre, 268 feet of timber.

Linnæus considered all the European Elms as making only one species. Modern Botanists, says Mr. Phillips, distinguish only two species, considering the other kinds as varieties. He does not, however, name his authorities. The different species often closely approximate ; but still, the Common Elm (*U. Campestris*), the Wych Hazel (*U. Montana*), the Wych Elm (*U. Glabra*), the American Elm, the Hornbeam-leaved Elm (*U. Nemoralis*), and the Dwarf Elm (*U. Pumila*), are as much entitled to form distinct species, to say nothing of the Dutch Elm (*U. Suberosa*), as many varieties which are so distinguished. The Common Elm varies exceedingly in the colour of its foliage, as well as in the size of its leaves, with the least change of soil. ‘ Thus we often see two neighbouring Elms whose roots have run into different strata, forming almost a different variety of this tree.’

The Ash affords matter for a long and very entertaining article. None has been more highly honoured by Tradition, or invested with more numerous medicinal virtues. Of this wood, Love at first made his arrows, till he took to forming them of cypress, and Mars chose the ash for his spear. The inner bark of the ash supplied the ancients with a substitute for paper. Serpents were esteemed to have such an antipathy to it, that they would not come within its shadow, and its leaves were believed to be a cure for their venomous bite. We are told that in the south-east part of our own country, effects still more marvellous were formerly ascribed to it ; but we regret that Mr. Phillips is silent as to the authority on which the tale rests, having, we suspect, copied it from some Encyclo-

edia. In many parts of the Highlands of Scotland, it is added,

'At the birth of a child, the nurse or midwife puts one end of a great stick into the fire, and while it is burning, receives into a spoon the sap or juice which oozes out at the other end, and administers this as the first spoonful of liquor to the new-born babe.'

The leaves of the Ash were, in the reign of Elizabeth, commonly used as winter food for cattle, and the green spray is eaten by deer. The ash-keys were formerly gathered green, and pickled for sauce. The ashes yield potash; the bark is used in tanning; and the leaves are said to be vended as *souchong*. Finally, the husbandman is indebted to it for his plough, the gardener for his spade, the hop-planter for his poles, the thatcher for spars, the builder for ladders, the cooper for hoops, the turner for his lathe, the shipwright for pulleys, the waterman for oars, and the cabinet-maker for *green ebony*.

Two foreign varieties of this tree, *fraxinus rotundifolia*, and *f. ornus* yield the manna of the pharmacopeia.

Mr. Swinburn tells us, that in Calabria, the gatherers of manna commence this business about the end of July, by making a horizontal gash, inclining upwards, in the bole of the tree. But as the liquor never oozes out the first day, another cut is given on the second, and then the woodman fixes the stalk of a maple leaf in the upper wound, and the end of the leaf in the lower one, so as to form a cup to receive the gum as it distils from each slash. The season continues about a month. The men have only three carlini, 1s 1½d, for every rotolo; which quantity, containing thirty-three ounces and a third, is sold for twenty-four carlini and three quarters, or somewhat more than ten shillings; if it be in tubular pieces, the price rises one third. These pieces are called *Manna in cannoli*, and these regular tubes are produced, by applying to the incision thin straw, or small bits of shrubs, upon which the manna runs as it oozes out. Formerly the Syrian manna was in the most repute, but now it gives way to the Calabrian.'

pp. 99, 100.

Mr. Phillips gets a little out of his element when he essays to treat of the manna of Scripture: that it could neither be 'the extravasated juice of plants,' nor 'condensed honey or dew,' is most certain, if Moses is to be believed. We find this article somewhat deficient in arboricultural lore. Mr. Phillips seems to have a slighter personal acquaintance with this cheerful and elegant tree than with most others. He is not so specific, frequently, as we should have expected, on the subject of *soil*. The ash is rather particular in its choice, and refuses to grow, when planted in some situations. It is not often seen, we think, in its full growth in this country. Instances are men-

tioned of its attaining in Ireland, the bulk of 14, 21, and even 42 feet in circumference ; and in the churchyard of Lochaber in Scotland, there was one which, at five feet from the ground, measured 58 feet. If not felled at maturity, however, it soon decays ; and ' when the woodpeckers are seen tapping these trees, they ought to be cut, as these birds never make holes in the ash until it is on the decay.'

In Autumn, the Ash retains a bright green for some time after the elm, the beech, the cherry, the wych-hazel, the sallow, and other trees have put on their yellow, auburn, crimson, and silvery liveries ; and when laden with its light hanging bunches of golden keys, it forms a most beautiful object in a foreground or in hedge-rows. It at length changes to a lemon colour ; but frequently, on the retiring of the sap, casts its foliage, while yet green, in entire sprays, as if instinctively preparing itself the better to withstand the equinoctial winds ; while the blackened keys which securely lock up the future foliage, hang with impunity on the bare branches, through the winter. The fructification is very remarkable.

' On dissecting the pod carefully with a penknife, the umbilical cord will be found running from the stalk to the upper end of the fruit or seed, where it enters to convey nourishment to the germ, which (on opening from the reverse end) will be found the future tree, so formed both in trunk and leaves, as not even to require the assistance of magnifiers to see the perfect plant. We are not aware of its being seen so perfectly in any other seed, and would therefore direct the attention of the curious to this phenomenon of vegetable nature.'

There is no end to this seductive subject. Cowley finely says :

' Where does the wisdom and the power divine
In a more bright and sweet reflection shine ?
Where do we finer strokes and colours see
Of the Creator's real poetry,
Than when we with attention look
Upon the third day's volume of the book ?'

We shall be glad if the notice we have bestowed on these publications, should lead any of our readers to study that volume with greater attention and delight, not in the copy and the comment merely, but in the living original.

Art. X. 1. *The Works of the Rev. Thomas Adam, late Rector of Wintringham.* In three Volumes. 8vo. Price 11. 7s. London. 1822.

2. *Private Thoughts on Religion.* By the Rev. Thomas Adam, late Rector of Wintringham. With an Introductory Essay, by the Rev. Daniel Wilson, A. M. &c. 12mo. Price 3s. Glasgow. 1823.

THE eminently devout and pious Author whose works are now for the first time collected, ranks among the brightest ornaments of the Established Church during that darker part of the last century, when the theology of the Reformation was almost abandoned to the Dissenters, and there was scarcely an evangelical clergyman to a county. Mr. Adam was born in 1701; he was presented to the living of Wintringham about the year 1724, and he held it to his death, which took place in 1784, resolutely declining all additional preferment, although his rectory did not bring him in quite 200l. per annum. It was long after his entrance into the ministry, however, according to his own account, that he became adequately impressed with ‘the nature of his calling,’ and obtained an insight into the doctrines of which afterwards he became a zealous advocate. He ascribed his first serious impressions to perusing the works of Mr. Law. They led him to see how far short his hitherto decent discharge of his office came of what became the disciple of Christ, and put him upon a course of strict self-mortification and punctilious performance of his duties. But, owing to his defective views of the Christian doctrine of Justification, he remained a stranger to peace of mind, and was extremely harassed for many years with distressing doubts and apprehensions. In this state, he addressed himself to the diligent study of the Scriptures; but the perusal served only to distress him the more, as he perceived that St. Paul taught a very different doctrine from that which he had hitherto held and preached, and he found the Epistle to the Romans particularly offensive and perplexing. He had recourse to commentators—Hammond, Whitby, and Grotius; but in vain: they gave him no satisfaction, for they seemed to him to understand the doctrine of St. Paul no better than himself. His mind now became so much affected with anxiety, that many of his acquaintance began to fear that he was going out of his senses. At length he resolved, leaving the bewildering guidance of human expositors, to betake himself to the Fountain of all knowledge and wisdom. ‘One morning,’ says his Biographer, (the Rev. James Stillingfleet,) ‘being much distressed on the subject, he fell down upon his knees

before God in prayer, spread his case before the Divine Majesty and Goodness, implored him to pity his distress, and to guide him by his Holy Spirit, into the right understanding of his own truth. When he arose from his supplication, he took the Greek Testament, and sat himself down to read the first six chapters of the Epistle to the Romans, sincerely desirous to be taught of God, and to receive in the simplicity of a child, the word of *his revelation*; when, to his unspeakable comfort and astonishment, his difficulties vanished:—a most clear and satisfactory light was given him into this great subject: he saw the doctrine of justification by Jesus Christ alone through faith to be the great subject of the Gospel, the highest display of the Divine perfections.'

His mind was instantly relieved, and from this time, (about the year 1748,) he began to preach that doctrine of Justification by Faith, which it is the glory of the Reformation to have rescued from the corrupt interpretations of an apostate church. Thus, without any communication, so far as appears, with any individual holding evangelical sentiments, without any external motive to change his opinions, without any aid from books, he was led, as Luther was, by the perusal of the New Testament alone, to embrace the evangelical doctrine.

The works published in his life-time, or left for publication, consist of a paraphrase of the first eleven chapters of Romans, printed in 1771; a volume of Sermons published in 1781, besides some single discourses; Lectures on the Church Catechism; and Expository Lectures on the Gospel of Matthew. The last of these, which occupies the first volume of the present collection of his works, is a model of that kind of plain familiar exposition of Scripture, which is peculiarly adapted to a rustic or illiterate audience. 'My business and single aim,' he himself states, 'was to instruct and awaken persons in an inferior rank of life, of small attainments in Christian knowledge, and to turn their attention to the great point of redemption by Christ, and his power and will to save them. The exposition, therefore, must of necessity be practical or exhortatory, and addressed as much to their affections as understandings.' The whole is divided into sixty-six sections, each of which contains a brief exposition of the passage, a lecture upon it, and a prayer; forming 'a complete religious exercise for the use of Christian families.' This kind of preaching can hardly be said to have fallen into disuse in this country, for it has never, we believe, been generally adopted; but it is much to be regretted, that it is not more common. 'It is evident,' says Mr. Hall, in his Life of Mr. Toller, 'from the writings of the Fathers, that this was the primitive mode of preaching, handed down to the Christian Church from the Jewish sy-

'nagogue; and whatever a people are more desirous of acquiring real knowledge, than of a momentary excitement, it will be decidedly preferred.' But the prevailing distaste for Exposition may in part be attributed to the uninteresting manner in which it has too often been conducted, for want of better popular models than the commentators. "Henry on the Bible," that great reservoir of divinity, which has not yet been either superseded or surpassed as a practical commentary, is no model for the pulpit: he is too tedious, formal, and sometimes fanciful. Doddridge is always worthy of being consulted for his remarks, but his style of exposition or paraphrase is very far removed from a popular or pleasing method. Scott affords excellent materials for preaching, but no part of his merit consists in pointed remark, conciseness of style, or neatness of method. The preacher's object, indeed, is very distinct from that of the writer. A commentator must be critical and elaborate: pulpit expositions ought rarely to be either. The merit of a commentary in part depends on its copiousness: what is far more desirable in the oral exposition, is selection. The primary business of the commentator is to illustrate the letter and develop the *meaning* of Scripture: the preacher's object is, or ought to be, mainly practical,—to enforce the *use* of Scripture, and to make explanatory remarks wholly subservient to moral impressions. The proper style of pulpit exposition will vary, indeed, in some degree, according to the general intelligence and character of the auditory; but critical disquisitions, and even lengthened expositions, are seldom introduced with any good effect: if not wearisome, they are unaffected, and the end of preaching is lost sight of, when the hortatory style is departed from as the prevailing characteristic of the discourse.

There is another circumstance which has rendered expository discourses unpopular; the inane and pernicious mode of interpretation in which some preachers have indulged, under the pretence of expounding the sacred text. There is what is called spiritualizing Scripture, which might more properly be called evaporating Scripture; a method by which its meaning is rendered wholly enigmatical. These mystifiers impose upon their hearers by the novelty and oddness of their interpretation, which gains them the reputation of a deep insight into the hidden wisdom of God; and they are especially admired for the skill with which they 'open' the word—though it is, certainly, not with a key, but a picklock. Extemporaneous expositors are in general the laziest and most ignorant of preachers: they will be found priding themselves on not wasting their time over commentators,—on searching

the Scripture for themselves ; they do not need the aid of human learning. These men forget, that, to be entitled to despise learning, a man must possess it ; that he who derives all his knowledge of the Bible from a translation, has no pretence for affecting to dispense with commentators ; and that those who will not read, ought at least to think.

But expository preaching must not be abandoned, because, in such hands, it fails of answering any good purpose. It is in the power of the Christian pastor to render it the most interesting and edifying mode of pulpit instruction to his flock. It is that which requires the most study, but the least *immediate* preparation : while it lays the superficial most open to detection, it enables the diligent student to turn to the best account his various knowledge and general reading.

Mr. Adam's expository remarks are always very plain and very brief ; but they were excellently adapted to his audience. We can only give a short specimen.

' Matt. viii. ver. 18. *Now when Jesus saw great multitudes, &c.*—Did he withdraw from his work? no ; but from their mistaken apprehensions of him as a temporal king, and because he would not bring reproach upon himself by giving the least countenance to their tumultuous proceedings.

' Ver. 19. *Master, I will follow thee whithersoever thou goest.*—It was well said, if the heart had been right. But the answer shews, he did not think of following Christ for Christ, but for the world.

' Ver. 20. *The foxes have holes, &c.*—Giving him to understand that he was not what he took him for, and had none of those things to bestow, which he hoped to gain by following him.

' *But the Son of man hath not where to lay his head.*—The Son of man, and the Son of God too ; that by this union the human nature might be exalted to a participation of the Godhead. Behold the great abasement of the greatest of all the sons of men! And how powerfully it preaches lowliness to grandeur, and contentment to poverty.

' Ver. 21. *Suffer me first to go and bury my father.*—Either then dead, or to stay till his death. It was a plausible pretence ; but this doing something else first, ruins us ; and if we have an excuse for not coming to Christ now, it is to be feared we shall die with one in our mouths.

' Ver. 22. *Let the dead bury their dead.*—Christ, you see, speaks a different language from the world. In his account, not the deceased, but the dead to God and their souls, are the dead.

' *Follow thou me.*—As we all should, for the reason here intimated, because we are dead without him.

' Ver. 26. *Why are ye fearful, O ye of little faith?*—Considering what they had seen, and knew of him, they should have concluded against all appearances, that they were safe whilst he was in the ship with them. Let his servants be warned by this rebuke. They are

too apt to dishonour him, destroy their own peace, and hinder their progress by their desponding fears.

‘*He arose, and rebuked the winds and the sea, &c.*—When your doubts are up, and run mountains high, think you see him in the very action and posture of rebuking the winds and the sea.

‘Ver. 27. *What manner of man is this?*—Blessed are we when we can say this from our own experience of his power in us. And we do not believe in him at all, if we do not believe in him for this very end.

‘Ver. 28. *Two possessed with devils, &c.*—In the mischievous disposition, madness, despair, and blasphemy of those possessed with the devils, hell is as it were naked before us. How dreadful to think this may be our condition!

‘Ver. 29. *What have we to do with thee, &c.?*—They knew what they said, and that he did not come to help them. Blessed be God, he came to deliver us from their power and malice. But what less, in effect, do all those say, who prefer their lusts to him, refuse his help, and despise his salvation?

‘*Art thou come hither to torment us before the time?*—The day of judgment. They know their sufferings are not yet at the highest, and think of the time with dread and horror. They are here preaching to us. What is your choice from this day forward? Will you follow Christ, or go with them into their place of torment?

‘Ver. 32. *And he said unto them, Go.*—Better any where than in man. But why must the owners of the swine suffer this loss? It is a sufficient answer to say, that Christ saw fit. We all know who sends calamities, and for what end; and why then should this, more than other instances of the same nature, be thought a reflection on Divine goodness?

‘Ver. 34. *Besought him that he would depart out of their coasts.*—The miracle wrought no effect among them. They preferred their swine to his presence and teaching.

‘Good Lord, deliver us from the dreadful guilt of saying, what have we to do with thee? Thou tookest on thee the seed of Abraham, and camest in great pity to heal and help us, to rescue and save us, to cleanse us from the defilement of sin, and restore the decayed powers of our natures; and without the grace of thy redemption, we perish. Grant us so perfectly to believe in thee, that, renouncing all self-dependence, and trusting only in thy help, we may follow thee without delay, as the life of our souls, and by thy mighty aid be defended in all dangers, and against all the enemies of our salvation.’

In expounding the Epistle to the Romans, the Author has adopted the mode of a running paraphrase, with reflections, which was most suitable to his design in the publication. His remarks are often extremely judicious; and the circumstances in his life already adverted to, give both value and interest to this portion of his works. The Sermons are plain and familiar, not distinguished, however, by any very striking qualities. The publication by which he has been most extensively known

to religious readers, is the posthumous selection from his Diary, entitled by his Editor, "Private Thoughts." This consists of his sentiments on a variety of subjects, written down as they arose in his mind, without order or method, and very seldom with any date; obviously not designed for the public eye, although he committed his papers generally to the Editor, with a discretionary power to publish or to suppress. The selection and the arrangement are, therefore, not Mr. Adam's, but the Editor's; and though on the whole judicious, are by no means unexceptionable. A large proportion of these Thoughts are exceedingly pithy, striking, and instructive; but some are trite, others coarse, and a few injudicious. The value of the publication would have been quadrupled, if a more rigid selection had reduced its size by one third. Mr. Wilson appears to us to have characterized it very correctly.

'They are,' he says, 'the produce of a very pious, a very acute, and a very honest mind. It is not a volume which charms by the force and purity of its style, by the closeness of its reasoning, or the tenderness of its persuasion..... The topics are detached and unconnected. Some of the expressions are brief and even obscure, and others strong and unguarded. But, with all these, and perhaps some other defects, the thoughts are so acute and penetrating; they spring from such a mature knowledge of the Holy Scriptures; they open the recesses of the human heart with such skill and faithfulness; they lift up so boldly the veil which conceals the deformity of our motives; and the whole conception of Christianity which they exhibit, is so just and so comprehensive; as to render them a most valuable monument of practical and experimental divinity. Such a writer as Mr. Adam takes us out of our ordinary track of reading and reflection, and shews us ourselves..... The characteristic of the entire Volume is depth of scriptural and experimental knowledge. It requires, therefore, thought and time, in order to be appreciated. But it will amply repay both.'

The present edition of the "Private Thoughts" forms one of a series of publications, under the general title of "Select Christian Authors," to which we shall take some future opportunity to advert. It is neatly printed and commendably cheap. A large impression of the same work was printed at the expense of a benevolent individual in the course of 1822, the greater part of which were gratuitously distributed. The title-page simply announces that the edition was 'printed for Edward Powell.' The work has perpetually been republished; but we shall be glad if Mr. Wilson's recommendation should obtain its introduction into a circle of readers to whom its Author's name has been hitherto unknown. A few notes, attached to the 'unguarded' expressions, would much have enhanced the value of the edition.

Art. XI. *A Brief Statement of the Reasons for Dissent from the Church of England: being the Substance of an Address delivered at the Ordination of the Rev. John Woolridge, at Bristol. By the late Rev. Samuel Lowell. 8vo. pp. 48. Price 1s. London. 1823.*

THIS production, which bears the impress alike of sound sense and genuine candour, was the last effort of the highly respected Author in the service of his heavenly Master. ‘It was undertaken while health and strength afforded a cheering prospect of many future years of labour; but he was unexpectedly arrested by death in his course of honourable usefulness, and his purposes were broken off.’ The concluding part of the Address has been supplied by the Rev. Mr. Crisp, to whom he consigned the unfinished manuscript, from the short notes which were used by Mr. Lowell in delivering it.

‘It is a fact,’ Mr. Crisp very properly remarks, ‘which ought to be stated, as giving peculiar fitness and propriety to the selection of this subject at such a season, that far from being frequently brought forward in Dissenting Congregations, it is in general scrupulously avoided, so as seldom to be even slightly touched upon in the ordinary exercises of the pulpit.’

We believe that this is all but universally the case, and we applaud the motives which lead our ministers to avoid such topics in addressing a mixed audience. If they neglect other opportunities of conveying instruction to their flock on this subordinate but still most important subject,—in the parlour, or in the vestry, we commend them not. The ordination of a minister is, however, a fit occasion for the public declaration of the principles of Dissent; and it is to be regretted that ordination services do not excite more general interest.

‘I shall be forgiven,’ said Mr. Lowell, ‘if I so far venture to speak of my own ministry as to state, that being now in the twenty-fifth year of my residence as the pastor of a church in this city, I have in no instance made our Dissent the subject of even a branch of any single Discourse. But on an occasion like the present, I persuade myself that no candid person will be surprised, much less displeased, by your attention being directed to this topic, especially as, from ignorance of the principles of Nonconformity, trivial and insufficient reasons are not unfrequently assigned for our conduct as Dissenters. And as we think that we are adopting the rules prescribed by Him who is “the head over all things to the church,” we “beseech you to hear us patiently.”’

If a man be a good man, it is often said, it does not signify whether he be a Churchman or a Dissenter. Most true, and yet,

most untrue. It does *not* signify, as regards the claims of the individual to our cordial esteem and regard; nor, if he be conscientious and consistent in the maintenance of his principles, can it ultimately signify to himself. But it may not be such a matter of indifference, and cannot be, if truth is important at all, whether a man should turn Churchman or turn Dissenter, as it may suit his caprice or interest, without examining the principles of either party, or in spite of the misgivings of his own mind. This discourse will shew that a firm attachment to the principles of Nonconformity involves no breach of the law of candour. We hesitate to decide whether even a bigoted Episcopalian is not in some points of view more respectable than the trimming, compromising Dissenter. Strange to say, none are less truly charitable than the *ultra* candid, none more censorious than the latitudinarian.

' I wish, I ardently wish, to cultivate whatever deserves the name of Christian candour; but do not conceive that amiable virtue to consist in concealing whatever is comprised in our own views of truth, but rather in making all possible allowance for what we deem the mistakes of others, and in conducting ourselves in the spirit of meekness and love towards those whose religious investigations have not terminated in agreement with our own. By this kind of standard I hope I shall never be unwilling to be tried. I think it is not possible for the human mind to be more clearly or more strongly convinced of the truth of any proposition, than I am convinced of the firmness of the ground, the scriptural ground, on which we rest the cause of our Dissent, and which I conceive to be the cause of God and of truth. Still, brethren, all Dissenter as I am, if I could not embrace with affection a pious Churchman, if I could not with Christian ardor press him to my heart, and hail him as a brother in Christ, I should think my own Christianity to be extremely doubtful.' p. 36, 37.

ART. XII. SELECT LITERARY INFORMATION.

Preparing for publication, now first collected in 6 vols. 8vo. (uniform with the Works of Bishops Taylor and Beveridge) The Whole Works of Edward Reynolds, D. D., Lord Bishop of Norwich. With a Life of the Author, by Alexander Chalmers, Esq., and a finely engraved Portrait.

Preparing for publication, The Sermons of the Right Rev. Hugh Latimer, Lord Bishop of Worcester. A new edition, in which the passages suppressed in the reign of Queen Elizabeth are restored, and the whole carefully corrected according to the first editions; with Notes illustrative of Obsolete Phrases, Particular Incidents referred to, &c. To which is prefixed, an Original Memoir of the Author, from the most authentic sources, and an Account of the Manner of Preaching common in his time. With a finely engraved Portrait, by Warren. In 2 vols. 8vo.

On the 1st of March will be published, Part I. (containing Palestine) of a new Work, to be entitled The Modern Traveller; or, a Popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe, compiled from the latest and best authorities. The work will appear in monthly parts, price 2s. 6d. each. It will be printed in the best style, and will correspond in size (though with a fuller page) with Sharpe's edition of the Poets, and the Percy Antedotes. Two parts to form a volume. Each country will occupy a part or parts, according to the interest of the subject, so as to form a distinct work. Every number will be illustrated with map of the country, compiled from the best and latest authorities, or some other elegant embellishment; and occasionally, when the subject requires it, additional plates will be given, without charge. The countries will not be given in strict geographical order; but directions will be given, together with general titles, at the conclusion of the work.

Preparing for publication, in 1 vol. 8vo., a Short History of the Christian Church, from its first erection at Jerusalem to the present times; designed chiefly for the use of schools, and for those persons with whom the size of Milner's Church History (should that very

valuable publication ever be continued) would be an objection. By the Rev. John Fry, B. A., late of University College, Oxford; and Rector of Didsford in Leicestershire; Author of "Expository Lectures on St. Paul's Epistle to the Romans;" of "A New Translation and Exposition of the Psalms;" and of the "Second Advent of Our Lord Jesus Christ," "Present to the Convalescent," &c. &c.

Preparing for publication, a Series of Lectures on the Hebrew Language, so arranged as to form a complete and easy system of Hebrew Grammar, and to be adapted to the use of learners, as well as of others who have made some progress in the language. By the Rev. S. Lee, A. M., and professor of Arabic in the University of Cambridge. This work is intended to comprehend what is most valuable in the publications of Schultens, Schroederus, Storr, Gesenius, Gaisius, and others, with such original matter as the compiler shall deem it necessary to give.

Preparing for publication, Memoirs of Eminent Pious Men: containing Lives of the Confessors, Reformers, and Martyrs, of the English Church, eminent Clergymen, and Laymen. Intended as a companion to the "Memoirs of Eminent Pious Women of the British Empire." In 3 vols. 12mo. with portraits.

In the press—Six Months Residence and Travels in Mexico. By William Bullock, F. L. S., with a map and many plates.

The Latin Grammar of J. J. G. Scheller, translated from the German, with notes, by George Walker, M. A., head master of the grammar school, Leeds. Printed uniformly with Matthæi's Greek Grammar, in 2 vols. 8vo.

The Conchologist's Companion. By the Author of "The Wonders of the Vegetable Kingdom," &c.

The Life of Jeremy Taylor, D. D. Bishop of Down, Connor, and Dromore. By the Right Rev. R. Heber, D. D. Lord Bishop of Calcutta. In 2 vols. post 8vo. with portrait.

An Anglo-Gaelic and Gaelic and English Dictionary; to which will be prefixed, a Grammar of the same Language. By Robert Archibald Armstrong, M. A. Deputy Secretary to the Highland So-

society of London. Demy 4to. To subscribers 2l. 12s. 6d.

A Memoir of the late Rev. Joseph Hinton, A. M. of Oxford. By his son, the Rev. J. Hinton, of Reading, is preparing for publication, in 1 vol. 8vo.

In the press, the second edition of the New Guide to Prayer; or complete Order of Family Devotion, containing 126 prayers, each prayer accompanied with appropriate reflections on a passage of Scripture. By the Rev. J. Hinton. M.A. 1 vol. 8vo.

The publication of the Rev. Mr. Platt's new Self-interpreting Testament, will shortly be resumed; and, as the whole of the copy is in the printer's hands, its completion may speedily be expected. Part IV in 4to., and Part V in 8vo. will be ready in the course of the month.

Mrs. Lanfear has a small volume nearly ready, entitled, Letters to Young Ladies on their first Entrance into the World; to which will be added, Sketches from real Life.

Preparing for publication, *Biographia Poetica*; or, Lives of the British Poets, from Chancer to Cowper, in 4 vols. 8vo., including every poet in the collection of Chalmers, Campbell, &c.; and in those of the early bibliographers, whose writings or whose names retain sufficient interest to be comprised in an historical collection. Vol. I is nearly ready.

Count Pecchio has in the press, a Diary of Political Events in Spain during the last year. This work, like his Letters on the Spanish and Portuguese Revolutions, is interspersed with anecdotes of public men, and on the Manners and Customs of the Peninsula.

In the press, "Scurry's Captivity under Hyder Ali and Tippoo Saib." This little volume contains a simple unadorned statement of the horrid cruelties and insults exercised on himself and his companions in misfortune, by those two Eastern despots.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

ARCHITECTURE.

Essay on the Origin and Progress of Gothic Architecture, from the German of Moller; crown 8vo. 6s.

Sciography, or Rules for Projecting Shadows; second edition, much improved by J. Gwilt. 24 plates. 8vo. 14s.

Ornaments, Grecian and Roman Architecture, &c. selected from "Stuart's Athens, &c. &c. for the use of architects, workmen, &c. 24 plates. Imperial folio, 25s.

BIOGRAPHY.

The Scottish Wanderer; or, Patience and Contentment in Humble Life exemplified: in an interesting memoir of Thomas Hogg. By the Rev. W. Read, A.M. Stone Easton Lodge, near Bath, Domestic Chaplain to his Royal Highness the Duke of Clarence. 8d., or 7s. per doz.

A Sketch of the Life of the Rev. Jules Charles Rieu, pastor of the Reformed Church, Fredericia, in Denmark; with Practical Remarks and Illustrations, and an Introduction, containing an Account of that Colony, and Anecdotes of some of the most eminent Protestant Ministers on the continent. In 1 vol. 18mo. with an engraving. 1s. 6d.

BOTANY.

First Steps to Botany; intended as popular illustrations of the science, lead-

ing to its study as a branch of general education. By James L. Drummond, M. D., &c. 12mo. with 100 wood-cuts, 9s.

EDUCATION.

A Dictionary of Latin Phrases. By W. Robertson. 15s. bound.

Astronomical and Philosophical Lessons. By Olinthus Gregory, LL. D. A new edition, revised. 12mo. 5s. 6d. bd.

FINE ARTS.

Sylva Britannica; or, Portraits of Forest Trees. Drawn and etched from nature. By Jacob George Strutt. No. VI. folio, 15s. On India paper, 25s.

Portraits of the British Poets. Nos. XXII and XXIII (completing the work), royal 8vo. 14s. Proofs 18s.

GEOLOGY.

A new edition of Professor Buckland's Reliquiae Diluvianae, attesting the action of an Universal Deluge, with 27 plates. 4to. 11. 11s. 6d.

HISTORY.

The Naval History of Great Britain. By W. James, (now completed). 5 vols. 8vo. with 2 of tables, 4l.

Sir Robert Naunton's Court of Queen Elizabeth, her Times and Favourites. A new edition, with biographical illustrations and 9 portraits. 8vo. 12s. 6d.

MISCELLANEOUS.

Original Letters in the Times of Henry VI, Edward IV and V, Richard III, and Henry VII. By various persons of rank and consideration, with portraits, fac-similes, &c. With notes, &c., by the late Sir John Fenn. 4to. 2l. 2s.

Adventures of Hajji Baba, 3 vols. fc. 8vo. 21s.

A Philosophical Treatise on Malting and Brewing. By George Adolphus Wigney, of Brighton. 8vo. 12s.

Rational Stenography, or Short-hand made easy: founded on the principles of the late Rev. John Byrom, with numerous improvements. By the Rev. J. Nightingale. 2s. 6d.

Graduati Cantabrigienses; or, a List of Degrees from 1659 to 1824. 8vo. 12s.

POETRY.

The Vespers of Palermo. A tragedy. By Mrs. Hemans. 8vo. 3s.

The Night before the Bridal, a Spanish tale. Sappho, a dramatic sketch, and other poems. By Catherine Grace Garnett. 8vo.

THEOLOGY.

Christian Philosophy: or, an Attempt to display, by internal testimony, the evidence and excellence of Revealed Religion. By the late Vicesimus Knox, DD., Master of Tunbridge School. 8vo. 9s.

A Concise View of the Scriptures, 8vo. 6s.

Youth Warned: a sermon to young men. By the Rev. J. A. James. 6d.

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The Works of Dr. John Owen. Vol. IX. 12s.

A plain Address on the Fear of the Lord, adapted to children. By a Minister of the Established Church. 4d., or 3s. 6d. per dozen.

The Anti-Swedenborg; or, a Declaration of the principal Errors contained in the Theological Writings of Emanuel Swedenborg. By G. Beaumont. 12mo. 2s. 6d.

TRAVELS AND TOPOGRAPHY.

Researches in the South of Ireland, illustrative of the Scenery, Architectural Remains, Manners, and Superstitions of the Peasantry; from personal observations, ancient authorities, and original manuscripts. By T. Crofton Croker. With 16 engravings, wood-cuts, &c. 4to. 2l. 2s.

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Letters from the Caucasus and Georgia. With maps and plates. 8vo. 15s.

* * * The Title, Contents, and Index, will be given in the Number for March. Our Readers are requested to excuse the postponement.